

Kabbalah

En de Psychotische Hel waar we in
leven

Welkom in Kabbalah-land

Deel 1

Kabbalah = 'wetenschap'

- In dit deel zullen we zien hoe onze Germaanse Wetenschap = Het Observeren en Verklaren van Fenomenen in de Natuur werd weggegooid als oud vuil en er een nieuwe 'verlichte' 'wetenschap' voor in de plaats kwam.
- Deze nieuwe 'wetenschap' gaat niet langer over de Natuur en de Natuurwetten maar een filosofisch bijelkaar gefantaseerd 'bewijs' dat de Kabbalah 'waar' is.
- YaH heeft de wereld geschapen met behulp van de Torah en nu moet alle 'wetenschap' dus tot dezelfde conclusie komen: De Torah is YaH's Woord. Links om of rechts om, hoe krankzinnig de theorieën soms ook zijn, als het 'bewijst' dat de wereld een afspiegeling is van de Torah dan is het 'wetenschap'.
- Alle mensen die zichzelf intelligent noemen kennen de hele Kabbalah uit hun hoofd, al hebben ze waarschijnlijk nog nooit van dat woord gehoord. Ze hebben geen flauw idee dat ze niets weten van de realiteit, maar dat ze alles weten van wat een paar joden bijelkaar gehallucineerd en gefantaseerd/gefilosoferd hebben.
- Wetenschap = weten-schap = waarheid: dat wat zich in de realiteit daadwerkelijk voordoet/voordeed. Er is bewijs en het is reproduceerbaar. Als ik vandaag in de regen loop word ik nat. Als iemand anders morgen in de regen loopt, wordt hij ook nat. Dat is wetenschap. Geen hoogdravend geleuter met moeilijke woorden. Wetenschap is simpel, logisch, bewijsbaar en reproduceerbaar. Wetenschap is dat wat je waarneemt (waar neemt) met je zintuigen. Er is geen wereld van fantasie en magie die niemand kan ervaren behalve 'wetenschappers'. Iedereen die zijn ogen, oren, neus, smaak en tastzintuigen gebruikt is een wetenschapper. Doe er wat gezond verstand en logica bij en voila, je hebt jezelf een dure studie van 8 jaar bespaard. Je bent nu een doctor in de wetenschap. Zo simpel is het.

Moderne 'Wetenschap'

Anybody who has been seriously engaged in scientific work of any kind realizes that over the entrance to the gates of the temple of science are written the words:

"Ye must have faith"

Iedereen die serieus bezig is geweest in wetenschappelijk werk van welke discipline dan ook realiseert zich dat boven de ingang van de poorten van de tempel van wetenschap staat geschreven:

"Je moet geloof hebben"

Max Planck

"The scientists of today think deeply instead of clearly. One must be sane to think clearly, but one can think deeply and be quite insane."

"De wetenschappers van vandaag denken diep na in plaats van in klaarheid. Iemand moet mentaal gezond zijn om klaar te denken, maar iemand kan diep denken en vrij gestoord zijn."

Nikola Tesla

"Science is the belief in the ignorance of the experts." — Richard Feynman

"Wetenschap is het geloof in de ignorantie van de experts"

Binnenkort zal het publiek niet meer in staat zijn om voor zichzelf te redeneren of na te denken.

Ze zullen alleen nog in staat zijn om de informatie, die ze de vorige avond op het journaal gegeven is, na te praten.

– Zbigniew Brzezinski –

Moderne Wetenschap = Religie

Het is het geloof dat de hallucinaties van de Kabbalisten 'realiteit' zijn.

Niet alleen moet je ze geloven, je moet erop vertrouwen dat ze de echte representanten van YaH zijn en dus de waarheid spreken: YaH's waarheid. Vertrouw de 'wetenschap' = Vertrouw op YaH.

Insanity is believing your hallucinations are real.

Religion is believing that other peoples' hallucinations are real.

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Kabbalah = 'Wetenschap'

28. The principal doctrines of the Qabalah are designed to solve the following problems —

- (a) The Supreme Being, His nature and attributes.
- (β) The Cosmogony
- (γ) The creation of angels and man
- (δ) The destiny of man and angels
- (ε) The nature of the soul
- (ζ) The nature of angels, demons, and elementals
- (η) The import of the revealed law
- (θ) The transcendental symbolism of numerals.
- (ι) The peculiar mysteries contained in the Hebrew letters
- (κ) The equilibrium of contraries

29 The "Book of Concealed Mystery" opens with these

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KABBALAH.

words: "The Book of Concealed Mystery is the book of the equilibrium of balance." What is here meant by

The Kabbalah Unveiled, S.L. Mac Gregor Mathers

Where Kabbalah Kisses Science

Three points of interface

By Yitzchak Ginsburgh

A demonstration of how three major aspects of modern scientific theory beautifully interface with key concepts found in Kabbalistic tradition.



within the realm of the infinitely small. Man accesses that force by rendering himself equally small and humble so as to share in G-d's unobstructed vision of reality.

In conclusion, we now see how three fundamental tenets of modern science — the underlying unity of nature, the uncertainty built into subatomic reality, and the universe's tendency toward increasing dissipation — end up "kissing" Kabbalistic belief at three junctures: the primordial past (belief in the initial Divine unity out of which Creation was conceived), the continuous present moment (belief in the ongoing construction of reality through refined consciousness), and the developing future (belief in the higher unity that will assert itself once every last element within Creation is illuminated by the soul).

By Yitzchak Ginsburgh

Moderne
'wetenschappelijke'
Theorie...

ModWet = een netwerk van
Theorieën, aka fantasieën

Als het over Natuur gaat, gaat het niet over alles wat je buiten ziet, maar over Yah's aard.

Met andere woorden:

Moderne 'wetenschap' = Kabbalah. Het doel van de moderne 'wetenschap' was Kabbalah te 'bewijzen'. Je kunt alles 'bewijzen' zolang je het onderzoek maar stuurt in de richting van de conclusie die je wil krijgen en alles wat het tegendeel bewijst negeert.

De Kabbalah Revolutie

Scientific Revolution

66 languages

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This article is about a period in the history of science. For the process of scientific progress via revolutions, proposed by Thomas Kuhn, see [Paradigm shift](#).

The **Scientific Revolution** was a series of events that marked the [emergence of modern science](#) during the [early modern period](#), when developments in [mathematics](#), [physics](#), [astronomy](#), [biology](#) (including [human anatomy](#)) and [chemistry](#) transformed the views of society about nature.^{[1][2][3][4][5][6]} The Scientific Revolution took place in Europe in the second half of the [Renaissance](#) period, with the 1543 [Nicolaus Copernicus](#) publication *De revolutionibus orbium coelestium* (*On the Revolutions of the Heavenly Spheres*) often cited as its beginning.^[7]

The era of the [Scientific Renaissance](#) focused to some degree on recovering the knowledge of the ancients and is considered to have culminated in [Isaac Newton](#)'s 1687 publication *Principia* which formulated the [laws of motion](#) and [universal gravitation](#),^[8] thereby completing the synthesis of a new [cosmology](#). The subsequent [Age of Enlightenment](#) saw the concept of a scientific revolution emerge in the 18th-century work of [Jean Sylvain Bailly](#), who described a two-stage process of sweeping away the old and establishing the new.^[9] There continues to be scholarly engagement regarding the boundaries of the Scientific Revolution and its chronology.

Part of a series on
Revolution



chabad.org/library/article_cdo/aid/1567567/jewish/Kabbalah.htm

PRACTICE LEARNING & VALUES COMMUNITY & FAMILY INSPIRATION & ENTERTAINMENT

The sixth century of the sixth millennium on the Jewish calendar corresponds to the period from 1740–1840, indeed a period of explosive advances in technology and science. At the same time, the gates of supernal wisdom were opened through the chassidic masters of the Kabbalah.

Now is the time to partake of both wisdoms, the earthly and the heavenly, to merge them as one and flood the world until the promise of the prophet is fulfilled:

The earth will be filled with consciousness of G-d as water covers the ocean floor.

—[Isaiah 11:9](#)

De Kabbalah Revolutie

Doordat de Joden de geschiedenisboeken hebben geschreven zul je nooit ergens het woord Germanen tegenkomen. We hebben Grieken, Romeinen en middeleeuwse opvattingen, filosofen & wetenschap. De Germanen worden bewust buiten alle boeken gehouden, volledig genegeerd om te voorkomen dat je op het idee komt om daar eens onderzoek naar te doen. Al onze wetenschap en wetenschappers, kunst, literatuur, architectuur, enz komt nergens voor. Alles wordt toegeschreven aan andere bevolkingsgroepen. Bijna alle uitvindingen in de wereld zijn door Germanen gedaan, maar dat zullen ze je nooit vertellen. Immers de Germanen zijn Amalek, het Satan's gebroed, door en door slecht: het 'donker'.

Introduction

Great advances in science have been termed "revolutions" since the 18th century. For example, in 1747, the French mathematician [Alexis Clairaut](#) wrote that "[Newton](#) was said in his own life to have created a revolution".^[10] The word was also used in the preface to [Antoine Lavoisier](#)'s 1789 work announcing the discovery of oxygen. "Few revolutions in science have immediately excited so much general notice as the introduction of the theory of oxygen ... Lavoisier saw his theory accepted by all the most eminent men of his time, and established over a great part of Europe within a few years from its first promulgation."^[11]

In the 19th century, [William Whewell](#) described the revolution in [science](#) itself – the [scientific method](#) – that had taken place in the 15th–16th century. "Among the most conspicuous of the revolutions which opinions on this subject have undergone, is the transition from an implicit trust in the internal powers of man's mind to a professed dependence upon external observation; and from an unbounded reverence for the wisdom of the past, to a fervid expectation of change and improvement."^[12] This gave rise to the common view of the Scientific Revolution today:

A new view of nature emerged, replacing the Greek view that had dominated science for almost 2,000 years. Science became an autonomous discipline, distinct from both philosophy and technology, and came to be regarded as having utilitarian goals.^[13]



Portrait of [Galileo Galilei](#) by [Leon](#)

The Scientific Revolution is traditionally assumed to start with the [Copernican Revolution](#) (initiated in 1543) and to be complete in the "grand synthesis" of Isaac Newton's 1687 *Principia*. Much of the change of attitude came from [Francis Bacon](#)^[14] whose "confident and emphatic announcement" in the modern progress of science inspired the creation of scientific societies such as the [Royal Society](#),^[15] and [Galileo](#) who championed [Copernicus](#) and developed the science of motion.^[16]

The Scientific Revolution was enabled by advances in book production.^{[17][18]} Before the advent of the [printing press](#), introduced in Europe in the 1440s by [Johannes Gutenberg](#), there was no mass market on the continent for scientific treatises, as there had been for religious books. Printing decisively changed the way scientific knowledge was created, as well as how it was disseminated. It enabled accurate diagrams, maps, anatomical drawings, and representations of flora and fauna to be reproduced, and printing made scholarly books more widely accessible, allowing researchers to consult ancient texts freely and to compare their own observations with those of fellow scholars.^[19] Although printers' blunders still often resulted in the spread of false data (for instance, in Galileo's *Sidereus Nuncius* (The Starry Messenger), published in Venice in 1610, his telescopic images of the lunar surface

Causes [\[show\]](#)

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V · T · E

Scientific Revolution



Painting of Copernicus observing the night sky

Date 1543–1687

Location Europe

Outcome [Copernican Revolution](#)
[Age of Enlightenment](#)

De Kabbalah Programmering

Significance

The period saw a fundamental transformation in scientific ideas across mathematics, physics, astronomy, and biology in institutions supporting scientific investigation and in the more widely held picture of the universe.^[16] The Scientific Revolution led to the establishment of several modern sciences. In 1984, [Joseph Ben-David](#) wrote:

Rapid accumulation of knowledge, which has characterized the development of science since the 17th century, had never occurred before that time. The new kind of scientific activity emerged only in a few countries of Western Europe, and it was restricted to that small area for about two hundred years. (Since the 19th century, scientific knowledge has been assimilated by the rest of the world).^[20]

Many contemporary writers and modern historians claim that there was a revolutionary change in world view. In 1611 English poet [John Donne](#) wrote:

[The] new Philosophy calls all in doubt,
The Element of fire is quite put out;
The Sun is lost, and th'earth, and no man's wit
Can well direct him where to look for it.^[21]

Butterfield was less disconcerted but nevertheless saw the change as fundamental:

Since that revolution turned the authority in English not only of the Middle Ages but of the ancient world—since it started not only in the eclipse of scholastic philosophy but in the destruction of Aristotelian physics—it outshines everything since the rise of Christianity and reduces the Renaissance and Reformation to the rank of mere episodes, mere internal displacements within the system of medieval Christendom.... [It] looms so large as the real origin both of the modern world and of the modern mentality that our customary periodization of European history has become an anachronism and an encumbrance.^[22]

Historian [Peter Harrison](#) attributes Christianity to having contributed to the rise of the Scientific Revolution:

historians of science have long known that religious factors played a significantly positive role in the emergence and persistence of modern science in the West. Not only were many of the key figures in the rise of science individuals with sincere religious commitments, but the new approaches to nature that they pioneered were underpinned in various ways by religious assumptions. ... Yet, many of the leading figures in the scientific revolution imagined themselves to be champions of a science that was more compatible with Christianity than the medieval ideas about the natural world that they replaced.^[23]

Medieval ideas = op de realiteit gebaseerde wetenschap

De Kabbalah Programmering

Institutionalization

The first moves towards the institutionalization of scientific investigation and dissemination took the form of the establishment of societies, where new discoveries were aired, discussed, and published. The first scientific society to be established was the [Royal Society](#) of London. This grew out of an earlier group, centered around [Gresham College](#) in the 1640s and 1650s. According to a history of the college:

The scientific network which centered on Gresham College played a crucial part in the meetings which led to the formation of the Royal Society.^[66]

These physicians and natural philosophers were influenced by the "new science", as promoted by Bacon in his [New Atlantis](#), from approximately 1645 onwards. A group known as *The Philosophical Society of Oxford* was run under a set of rules still retained by the [Bodleian Library](#).^[67]

On 28 November 1660, the "1660 committee of 12" announced the formation of a "College for the Promoting of Physico-Mathematical Experimental Learning", which would meet weekly to discuss science and run experiments. At the second meeting, [Robert Moray](#) announced that [King Charles](#) approved of the gatherings, and a [royal charter](#) was signed on 15 July 1662 creating the "Royal Society of London", with [Lord Brouncker](#) serving as the first president. A second royal charter was signed on 23 April 1663, with the king noted as the founder and with the name of "the Royal Society of London for the Improvement of Natural Knowledge"; [Robert Hooke](#) was appointed as curator of experiments in November. This initial royal favour has continued, and since then every monarch has been the patron of the society.^[68]

The society's first secretary was [Henry Oldenburg](#). Its early meetings included experiments performed first by Hooke and then by [Denis Papin](#), who was appointed in 1684. These experiments varied in their subject area and were important in some cases and trivial in others.^[69] The society began publication of *Philosophical Transactions* from 1665, the oldest and longest-running scientific journal in the world, which established the important principles of [scientific priority](#) and [peer review](#).^[70]

The French established the [Academy of Sciences](#) in 1666. In contrast to the private origins of its British counterpart, the academy was founded as a government body by [Jean-Baptiste Colbert](#). Its rules were set down in 1699 by King [Louis XIV](#), when it received the name of 'Royal Academy of Sciences' and was installed in the [Louvre](#) in Paris.



The [Royal Society](#) had its origins in [Gresham College](#) in the [City of London](#), and was the first scientific society in the world.



The French [Academy of Sciences](#) was established in 1666.

Kabbalah = ModWet

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Niels Bohr took another slant, which he called “complementarity.” In this worldview, everything that exists has a counterpart that is its opposite. Space can be seen as a smooth continuum, or as many distinct locations. Any object can be seen as part of a whole, or as a distinct entity of its own. Time can be seen as a singular process, or as a series of events. So, an electron in some respects is a wave, but in others it is a particle. It is only that we can observe only one reality or the other, but not both at the same time. Bohr applied this as a universal truth. One of his favorite sayings was, “A great truth is that whose opposite is also a great truth.”



Einstein and Bohr shmoozing over some Talmud

As for Albert, he had no patience for any of this. Writing to Schrödinger that summer, he resorted to calling Bohr a “talmudistische philosoph”—a talmudic philosopher.

Splitting Hairs, Splitting Rivers

While Bohr and company were busy developing quantum mechanics, a Talmudic protégé was studying at the University of Berlin, attending the lectures of Erwin Schrödinger, and fascinated by them.¹⁰ When this student later became the Lubavitcher Rebbe, he applied very similar use of logic in developing Talmudic ideas—citing not quantum mechanics, but rather discovering these same dynamics in halachah, midrash and kabbalah. But if you know what you’re looking for, you’ll find it there.

In other words, if you would ask G-d whether the world exists or does not exist, He would tell you, “Yes, that is the question.”

If you would ask G-d whether the world exists or does not exist, He would tell you, “Yes, that is the question.”

What happens, however, once the condition is fulfilled?

Meaning, once His will is carried out, and the world becomes not just *what is*, but *what should be*? Here we have another very telling statement of the Talmud, describing the day when the Torah was given at Mount Sinai:

“From heaven, You let judgment be heard; the earth trembled and was still.”

(Psalms 76:9)

If the earth trembled, how could it be still? And if it was still, how could it tremble?

But at first it trembled, and subsequently it became still.¹⁸

Without our explanation of a conditional existence, it’s hard to see what this is telling us. What was the question, and what’s the point of the answer? Now, everything becomes clear: Initially, as the text implies, the earth both trembled and was still—it both existed and did not exist. Once the Torah was accepted at that event in Sinai, however, earthly existence stabilized. Retroactively, the world became real. It was and had been.

As for Heisenberg’s description of potential and actual realities, it is strikingly similar to the Kabbalistic notion that designates our world olam ha’asiyah—the actual world—while all other worlds are worlds of potential/becoming. The quantum world of which this world is made is apparently not quite of this world. (On this, see my kabbalistic sci-fi fantasy The Angel Files.)

But most striking is how quantum mechanics yells loud and clear that this entire universe can be understood only as a singularity. Phenomena appear in a certain place at a certain time, but the underlying reality is *non-local*—all of space and time is interconnected as a single whole. The creation reflects, in magnificent form, the absolute oneness of its Creator.

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Kabbalah = ModWet

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The Zohar calls science “the wellsprings from below,” and Torah wisdom, “the windows of heaven.” In The Last Day of History, I quoted the Zohar’s prediction that not long before the messianic era, a flood of wisdom would occur, mirroring the flood of Noah. Both the wisdom from below and the wisdom from above must flood the world in order to prepare it for that time. Wisdom from above, on its own, is extrinsic—we need to discover the wonder within our world from within. Wisdom from below, on its own, provides us no meaning, no purpose, nothing sublime. Together, they provide a perfect harmony.

When speaking to the Rebbe, however, Prof. Rosenbloom received a different picture. “Children should be taught to appreciate that everything is connected with the Torah,” the Rebbe told him. “When they perform an experiment in a science lab, they should know that it is G-d’s creative power that is causing the chemical reactions they observe.

“There are some,” the Rebbe continued, “who have two sets of bookshelves, one for sefarim [sacred texts] and another for secular books. That is the wrong approach. If a person thinks of secular wisdom as something unrelated to the Torah, he does not understand the Torah, nor does he truly understand the secular subject he is studying.”²⁶

I began by explaining that Talmud—and Torah in general—is not so much about thoughts as it is about a way of thinking. The subject matter—whether that be donkeys and oxen, barrels and porters, bills of divorce or marriage ceremonies—all that is packaging, shipping and handling. The real goods is the “How does my Creator think?” inside.²⁷

Losing Grip on Reality

Anyone who ventures more than ankle deep into the weirdness of quantum mechanics quickly realizes that reality is not what we once thought it was. From the time it was introduced, its most respected scientists have groped for new understandings of the nature of reality, often turning to mysticism and religion for answers.

Max Planck, who planted the first seed of the quantum model, was convinced by his studies that “There is no matter as such...the mind is the matrix of all matter.”¹ Erwin Schrodinger, who established the basis of the wave mechanics behind QM, theorized that individual consciousness is only a manifestation of a unitary consciousness pervading the universe.² Wolfgang Pauli, another of QM’s most significant pioneers, turned to Carl Jung for clues of the mysteries with which he was dealing, writing essays about “the mystic experience of one-ness.”³

In case you were hoping for a consensus, Nick Herbert⁴ counts no less than eight diverse versions of reality generated by quantum physicists, several of them quite mystical, all of them—including the most pragmatic and most realist—exceptionally weird.

The real problem is that all of them seem to work. Furthermore, it’s hard to see how any of them could be falsified—at least, with foreseeable technology. Which means that, as it stands now, QM, while touted as the most pragmatically successful theory in scientific history, can provide no definitive answer concerning the question that burns most intensely in the human mind: What exactly is really going on out there? As Bryce DeWitt and Neil

Ik heb een idee: Als je wil weten hoe de realiteit functioneert: Ga in de realiteit leven ipv in een Kabbalistische hallucinatie.

De Grip Op De Realiteit Verloren

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Graham note, "Basically, physicists have suffered a severe loss: their hold on reality."⁵

For the Jew with traditional leanings, this could be welcome news. The old determinist view of reality accepted by Newtonian mechanics was certainly at odds with the classic Jewish worldview. Could QM allow once again for a world of divine providence, miracles and free choice, a world in which the creatures interact with their creator? Could it perhaps even provide us a better understanding of that legacy perspective?

Physicists have lost their hold on reality. Which could be welcome news.

As the underpinnings of the classic Newtonian/Euclidean world model were being rewritten by a small group of brilliant quantum physicists, the Rebbe, Rabbi Menachem M. Schneerson was studying at the eye of the storm—in the University of Berlin, from 1928-1932. It's hard to imagine that he did not hear first hand the theories, concerns and reservations of the faculty there, which included Albert Einstein and Erwin Schrodinger. It's likely as well that he sat in on the debates when Werner Heisenberg and his friends from the Copenhagen School came to lecture.

Just how much those years and those ideas are reflected in the Rebbe's thought is a subject for research and debate. What interests me here is the approach he took. Rather than rewriting the traditional Torah worldview, the Rebbe treats the revolutionary discoveries of that era as empirical support for that which previously had been couched only in terms of faith.

Op realiteit gebaseerde wetenschap werd herschreven in Kabbalistische fantasie: het quantum - waanidee

I'll touch here upon a few examples of the Rebbe's treatment of empirical science, with an aim to understanding the Rebbe's own concept of reality, our place in it, and what science can and cannot tell us about it.

Uncertainty

There are a number of letters in which the Rebbe refers to the Uncertainty Principle. In 1971, in a letter to the editor of the Journal of the Association of Orthodox Jewish Scientists, the Rebbe attacks the apologetic stance of some of that association's members on the grounds that they simply are not up to date with what is science. The Rebbe refers specifically to those who...

...seem to be ashamed to declare openly their adherence to such basic tenets of the Torah as, e.g. that G-d created Adam and Chava, or the possibility of a miracle (Ness) in the present day and age, as a miracle is defined in Torah, namely, an occurrence in defiance of the (so-called) laws of nature.

Need one remind our orthodox Jewish scientists, who still feel embarrassed about some old-fashioned Torah truths, in the face of scientific *hypotheses*, that Heisenberg's principle of indeterminacy has finally done away with the traditional scientific notion that cause and effect are mechanically linked, so that it is quite unscientific to hold that one event is an inevitable consequence of another, but only most probable? Most scientists have accepted this principle of uncertainty (enunciated by Werner Heisenberg⁶ in 1927) as being intrinsic to the

De meest basale natuurwet: Dat oorzaak en gevolg aan elkaar gekoppeld zijn, wordt hier overboord gegooit.

Natuurwetten Bestaan Niet Meer

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whole universe. The 19th century dogmatic, mechanistic, and deterministic attitude of science is gone. The modern scientist no longer expects to find Truth in science. The current and universally accepted view of science itself is that science must reconcile itself to the idea that whatever progress it makes, it will always deal with probabilities; not with certainties or absolutes.

These words are a clear echo of Heisenberg's own classic statement:

It seems to me that In the sharp formulation of the law of causality—"if we know the present exactly, we can calculate the future"—it is not the conclusion that is wrong but the premise.

In other words, since there is no way to know a precise present, we cannot calculate the future. Heisenberg took this one step further: He challenged the notion of simple causality in nature, that every determinate cause in nature is followed by the resulting effect.⁷ Rather, each state allows infinite possibilities and all we can predict is which are more probable than others. Why one occurs and not another is simply not within the realm of science.

If so, the Rebbe declares, science is in no position to declare any event impossible. *Improbable*, perhaps. But the concept that there are "Laws of Nature" which, in their absolute omnipotence will not allow certain events to occur—this is no longer an acceptable position. And so

The concept that there are laws of nature which will not allow certain events to occur is no longer an acceptable position.

De Natuurwetten (en daarmee de realiteit) zijn overboord gegooid.

falls by the wayside the ancient assertion that has survived since the Hellenists versus the Maccabees—perhaps even since Moses versus Pharaoh's research scientists—that miracles cannot happen. Today, everybody agrees that anything could happen. As the Rebbe goes on to state:

This is all the more regrettable precisely in this day and age, after science has finally come out of its Medieval wrappings and accepted the Heisenberg principle of uncertainty, etc., etc., which makes its so easy for an orthodox Jewish scientist to espouse the Torah-*hashkafa* boldly and forcefully, without fear of contradiction.

En zo komt het dat het mogelijk is dat hoewel het deze zomer maar 20 graden is, volgens de DG van de VN de periode van global warming voorbij is en we nu in global boiling zijn aanbeland. Maar goed dat het zoveel regent, kunnen we een beetje afkoelen terwijl we koken.

entities that could not be verified, and were therefore metaphysical. Heisenberg reasoned that just as Einstein had rejected the notion of absolute time and absolute space since these were no more than metaphysical concepts as far as the laboratory is concerned, so he and his colleagues can reject Schrodinger's wave mechanics on the same grounds.⁹

This was an important step for science. Without it, it's hard to imagine any advance into the territories that have proven so fruitful. Science is enabled and empowered, when it limits itself to that which it can measure. We must deal with time and space only in relative terms until we find a way to measure these things in absolute terms—if that is possible. Similarly, we must reject a concept of causality in the quantum realm until we can find a way to observe what is really going on down there—and discover whether there truly is causality or not.

Alles Is Onzeker, Niets Staat Vast

2) The uncertainty principle and the consciousness of faith

Next to the underlying unity of nature, the most "enlightened" focus of modern scientific inquiry can be thought of as the intimate relationship between consciousness and the laws of physical reality.

The uncertainty principle of quantum physics, which in essence establishes the impossibility of simultaneously determining certain pairs of subatomic phenomena (such as position and momentum), implies that the very act of human observation — or "consciousness" — irrevocably affects one of the properties which one is observing. Physicists disagree as to what degree of consciousness is necessary to the measurement of physical reality. Nevertheless, the implication remains — as supported by the corresponding meta-physics of Kabbalah — that consciousness can determine of its own the nature of the world we seek to know.

The uncertainty principle is a good example of how the fundamentals of modern physics can contradict the axioms of common sense. Ultimately, the intellectual courage to challenge the consensus of reason derives from the suprarational force of faith inherent within the Divine Soul in man. Before the advent of quantum physics, science believed that determinism ruled the universe. Now, with the principle of uncertainty, it has become clear that nature cannot be explained in purely causal mechanistic terms. The most we could talk about is "probability", thus leaving room to re-accommodate such "unscientific" phenomena as free-will and moral responsibility which had been entirely dismissed by earlier scientific thinkers.

The litany of modern physics is replete with assaults upon common sense: the speed of light remains constant regardless of the circumstances surrounding its measurement; energy-changes in the universe occur at fixed "quantum" intervals (Planck's constant)

rather than in contiguous increments. These two "constants" in nature — "c" (the speed of light) and "h" (the quantum-energy unit) — change forever the way we conceive classical concepts such as "infinity" and "zero". A third "constant" in nature, derived from these first two and positioned — as it were — between them, is the "inverse of fine-structure constant" equal to the "pure" (i.e. dimension-less) number of 137. (The number 137 is also the numerical equivalent of the word *Kabbalah* in Hebrew.) Together, these three constants comprise a set that corresponds to the sequence of stages in one's service of G-d explained elsewhere in Chassidic tradition.

Klinkt leuk allemaal, maar

Er zijn geen subatomic particles, er is geen lichtsnelheid en al helemaal geen constante lichtsnelheid en er is geen quantum energie. Dit is allemaal theoretische (= fantasie) natuurkunde.

Er is niets mis met de realiteit en de wetten van de natuur. Die functioneren overal en altijd, behalve in hun psychose.

But from the wondrous realm of subatomic reality — the hidden microcosm which only G-d can "know" directly — numerous intimations of Creation's true character surface. Elementary particles move backward in time, leaving "footprints" that are experimentally observable. Thus, the force of *Tikun* — of negative-entropy — can be said to reside safely within the realm of the infinitely small. Man accesses that force by rendering himself equally small and humble so as to share in G-d's unobstructed vision of reality.

Carbon-Voetprint ... Gaat er een lampje branden?

Alles Is Mogelijk, YaH Heeft Vrije Wil

On the other hand, his logic continued, something we *can* know and *can* describe with current mathematics is *probabilities*. And we can verify probabilities in the laboratory. Therefore, probabilities exist. But discrete events do not.

(Admittedly, Heisenberg did not go to the extremes of his mentor, Niels Bohr. Bohr refused to acknowledge that there was any deep reality whatsoever. All that exists is that which we can measure, period. Heisenberg, on the other hand, believed that there must be a deeper reality that exists prior to our observation of it, but not one at all like the post-observed reality. Rather, it is a reality purely of potentials, one in which opposites could coincide—until our act of observation intrudes.)

The Rebbe, on the other hand, begins with the assumption, “In the beginning G-d created the heavens and the earth.” There is a world. It was here for five and something days before we arrived on the scene—so it doesn't depend upon us to exist. And so it is possible—although not necessary—for the electron to have a precise position and velocity even if we cannot measure it. G-d can measure it—since He put it there.

Similarly concerning Einstein: The Rebbe writes that paradoxes arise from Einstein's relativity due to a failure to regard the existence of Absolute Time. How does the Rebbe know that Absolute Time exists? Because, “In the beginning G-d created the heavens and the earth.” Which implies the creation of Time.

But the most pervasive and persuasive evidence that the Torah considers what's out there to be inherently indeterminate is from one of the foundation stones of Torah itself: the concept of free choice. If the universe were a set of discrete objects on precisely determined paths, obviously there would be no room for our free choice. The fact that there is a Torah containing commandments, with reward and punishment attached, is a direct implication that the world is essentially indeterminate. This is quite succinctly the classic Torah world view: Reality provides a range of possibilities, even *probabilities*—but (mostly) malleable ones. Nature does not determine all the outcomes. That is left up to us.

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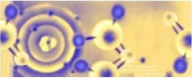
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Mysticism and Modern Physics

Torah & modern physics believe in complete unity of the universe. Beginner

By Gedaliah Shaffer

The reciprocal transformation of matter and energy is a major theme of both modern physics and Jewish Mysticism. These thought-provoking parallels give us a holistic picture of ourselves as Jews participating in the greater universe.



Parallels of Mysticism and Science

The secularization of Western man's world viewed during the course of the 'scientific revolution' of the past three centuries has engendered a profound dichotomy between man's religious/mystical beliefs and his intellectual/scientific perspective. The dramatic discoveries in the physical sciences during this century have not as yet profoundly affected this aspect of modern man's basic *weltanschauung*. However, if one explores the philosophical ramifications of some of these discoveries, what emerges from this analysis is a scientific perception of the universe which has, to a great extent, converged on that of the traditional mystical viewpoint that is central to religious thought.

Vrij vertaald: “Omdat YaH vrije wil heeft hoeven onze fantasieën niet getoetst te worden aan de realiteit. Immers niets kan bewezen worden want vandaag besluit YaH deze uitkomst maar morgen kan hij iets heel anders besluiten. Er is dus een scala aan mogelijkheden wat ons (de Kabbalisten) de mogelijkheid geeft zelf een uitkomst te kiezen die past bij onze hallucinaties.”

Chabad: Chochma, Bina, Daath

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Right and Left Brain Activity

The hemispheres of the brain correspond to *chochma* and *bina* Intermediate

By Laibl Wolf

It is interesting to compare *chochma* and *bina* with the results of right brain and left brain research. Dr. Elmer Green of the Menninger Clinic at Topeka, Kansas, is a foremost scientist in this arena. He has noted that creativity is associated with right brain activity. The left brain activity must be quieted if we are to encourage creativity to come to the fore. The left brain is the rational cortex, developing logic, rationalizing, deducing, and judging and is akin to the function of *bina*.

The right brain tends to "see the whole picture". It draws on an "intuitive" response, providing inspiration and creativity that seems very close to the nature of *chochma*.



INFINITY IN TORAH AND MATHEMATICS


By Tsvi-Yehuda Saks

PART 1

The Interaction between Torah and Science

The Lubavitcher Rebbe, Rabbi Menachem M. Schneerson wrote¹ that, starting in 1840, there will be great advances in the secular sciences and Chasidism (Jewish mystical knowledge)² in order to ready the world for the Messianic Era. The Rebbe states that the deepest level of positive interaction between secular knowledge (science and mathematics) and Chasidism occurs when secular knowledge is used to explain and illuminate deep concepts in Chasidism. In this paper, we will demonstrate this type of deep interaction between the modern theory of mathematical infinity and the concept of Infinity as discussed in Torah and Chasidism.

The Zohar teaches that in the six-hundredth year of the sixth millennium after Creation [this corresponds to the year 1840] there will be great advances in Chasidism and in the secular sciences, in order to ready the world for the advent of the Messianic Era.



This can be understood from three perspectives:

(1) Advances in science enable us to visualize Torah concepts and understand them more deeply. For example, the telephone and radio, which enable us to hear events all over the world, provide us with palpable models that enable us to visualize the concept of "an Eye that sees and an Ear that hears." This makes the concept of Divine scrutiny of our deeds more real to us. Utilizing this knowledge for the service of G-d provides us with a certain glimpse of the level of perception that will be attained in the Era of the Redemption: "And all flesh will see that the mouth of G-d speaks," that is, all flesh will then enjoy perceptions of Divine service with physical, sensory vision.

(2) When technology (the radio, television and Internet, for example) is used to disseminate Torah knowledge worldwide, it pre-echoes the universal diffusion of knowledge in future when "...the earth will be filled with the knowledge of G-d, as the waters cover the ocean bed." Moreover, it foreshadows the promise of the above-quoted verse, that "all flesh will see ...," for the image and sound is seen and heard simultaneously around the world. The electronic waves literally fill the earth and its atmosphere with the knowledge of G-d.

The Rebbe says, however, that these examples utilize scientific applications and technology. However, the prophecy of the Zohar speaks of the knowledge of science interacting with Torah and Chasidism.

(3) The true synthesis of Chasidism and science occurs when the knowledge of science is used to explain, support and illuminate Chasidic concepts. In this way, science is contributing to our ability to perceive G-dliness within the created universe, which we will be able to do completely when Mashiach comes and the redemption begins. The Rebbe brings the concept of unity as an example, that the advance of scientific knowledge and understanding is increasingly revealing the inherent unity in the universe, as expressed in the forces of nature.

With G-d's help, and the Rebbe's inspiration, we will follow this program for the concept of infinity, that is, to use the theory of mathematical infinity to explain and illuminate the concept of infinity as discussed in Torah and Chasidism.

...science is contributing to our ability to perceive G-dliness within the created universe...

Alex Fryas Bern©, 2023

15

Spirituele Technologie / SciFi

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Spiritual Technology

As science has learned to unleash the power of the atom, the world has learned the indication of power.

Intermediate

From the teachings of the Lubavitcher Rebbe; adapted by Moshe Yaakov Wisniewsky

Among the nations of the world, the Jewish people have almost always been a minority, as was stated in the Torah, "*You are the least of all the peoples*". (Deut. 7:7) Among the Jewish people themselves, those Jews who have scrupulously fulfilled the commandments have always been a minority; and even the most religious of us succeed in dedicating only a minority of our time to explicitly holy pursuits such as prayer and Torah study. This objective reality may prompt us to wonder how this minority can be expected to hold its own against the majority, and even if it can, what's the point, since it seems doomed to remain the minority? Furthermore, as time progresses and assimilation and war erode our numbers while the demands of modern life leave us both less and less time for spiritual pursuits and with less and less sensitivity to them, this question becomes increasingly trenchant.



De nucleaire energie/ atoombom
fantasie

De ruimte/tijd (zwaartekracht) fantasie

The decisive answer to this question has been discovered only in modern times. As science has learned to unleash the power of the atom, the world has learned that size is not always an indication of power. What matters is knowing how to access the energy latent in the smallness; once that knowledge had been discovered, even the smallest particle of matter can release incredible amounts of force.

...the world has learned
that size is not always an
indication of power.

The basic process used to release this force is nuclear fission, in which the atom is broken down into smaller components. As Jews, this teaches us that the key to releasing our latent, infinite potential is by breaking our egos, allowing our inner, Divine essence to shine through. The better we master this "spiritual technology," the less we need be intimidated by being an apparently insignificant minority among the world's populace, by being the relative few among our people who are seriously devoted to the Torah's teachings, or by having only limited time and energy to devote to holy endeavors. Within us lies the power to change the entire world for the good!

Forming Time and Space

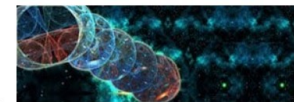
The characteristics of the world of Yetzira are beyond the limitations of physical space.

By Moshe Miller

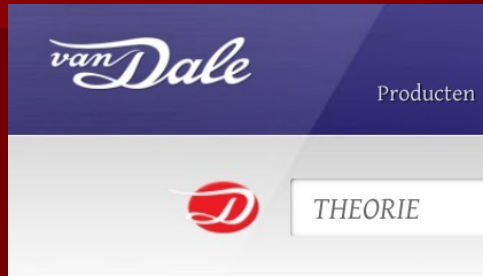
« Previous
The World of Creation

Next »
Action and the Physical

The limitation that is added by the descent into the world of Yetzira, the world of Formation, is that of dimension itself. Formation is essentially a spatial concept, and Kabbala also discusses the nature of space. It is important to know that the Kabbala views time and space as created conditions and not as intrinsic qualities, as will be discussed shortly. That is to say that until the descent of the light to the world of Yetzira, the light is not limited by dimension. And even in the world of Yetzira dimension is still spiritual and has not yet entered the physical limitations of space.



Moderne 'Wetenschap' Is Allemaal Gebaseerd Op Theorie



Betekenis 'THEORIE'

Je hebt gezocht op het woord: THEORIE.

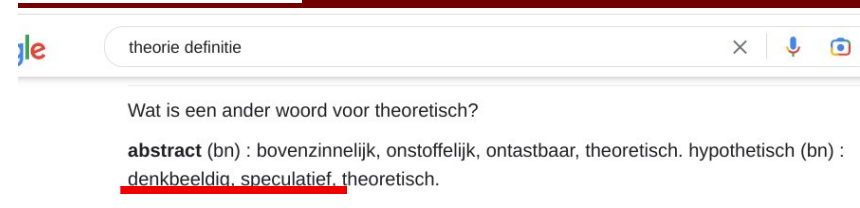
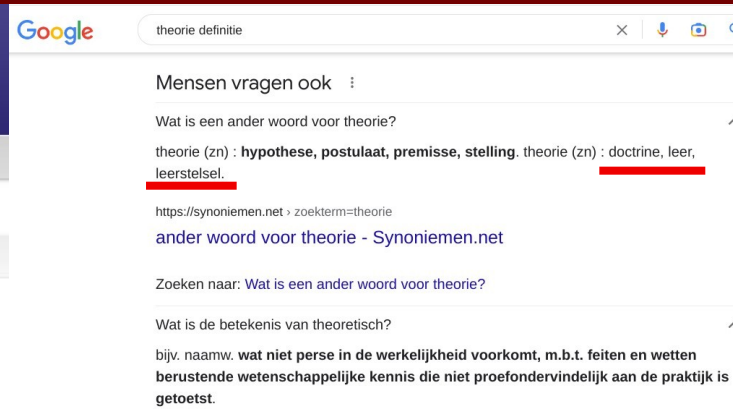
the-o-rie (de; v; meervoud: theorieën)

- 1 een aantal samenhangende denkbeelden waarmee je verschijnselen die je waarneemt, kunt verklaren
- 2 leer van de grondregels en beginselen van een wetenschap enz.
- 3 opvatting in het abstracte, die geen rekening houdt met de werkelijkheid
- 4 stelling, bewering, opvatting

Wetenschap

1) Bekendheid 2) Bewustzijn 3) Computerkunde 4) Doctrine 5) Geheel van de menselijke kennis 6) Het geheel der menselijke kennis 7) Het geheel van de menselijke kennis 8) Het weten wie of wat 9) Ideologie 10) Kennis 11) Kunde 12) Science 13) Studie 14) Studierichting 15) Vak van studie 16) Weet 17) Welgeordende kennis

Gevonden op <https://www.mijnwoordenboek.nl/puzzelwoordenboek/Wetenschap/1>



Leer, doctrine, ideologie =
religie

Zoals, laten we zeggen:

Kabbalah



We zullen nog zien dat: "Dat wat algemeen bekend is, niet bewezen hoeft te worden"

Theorieën Zijn Algemeen Geaccepteerde Feiten

Definitions from scientific organizations [\[edit \]](#)

The [United States National Academy of Sciences](#) defines scientific theories as follows:

The formal scientific definition of theory is quite different from the everyday meaning of the word. It refers to a comprehensive explanation of some aspect of nature that is supported by a vast body of evidence. Many scientific theories are so well established that no new evidence is likely to alter them substantially. For example, no new evidence will demonstrate that the Earth does not orbit around the Sun (heliocentric theory), or that living things are not made of cells (cell theory), that matter is not composed of atoms, or that the surface of the Earth is not divided into solid plates that have moved over geological timescales (the theory of plate tectonics)...One of the most useful properties of scientific theories is that they can be used to make predictions about natural events or phenomena that have not yet been observed.^[17]

From the [American Association for the Advancement of Science](#):

A scientific theory is a well-substantiated explanation of some aspect of the natural world, based on a body of facts that have been repeatedly confirmed through observation and experiment. Such fact-supported theories are not "guesses" but reliable accounts of the real world. The theory of biological evolution is more than "just a theory". It is as factual an explanation of the universe as the atomic theory of matter or the germ theory of disease. Our understanding of gravity is still a work in progress. But the phenomenon of gravity, like evolution, is an accepted fact.

Note that the term *theory* would not be appropriate for describing untested but intricate hypotheses or even [scientific models](#).

De Kabbalistische 'wetenschappelijke' organisaties hebben de definitie van theorie veranderd. Het is nu geen fantasie meer maar realiteit.

Geen nieuw bewijs zal de Kabbalisten van fantasie/hallucinatie laten veranderen. Met deze psychose moeten we het doen.

Accepted Fact ≠ Bewijs

Dit is woord magie. Natuurlijk accepteren de Kabbalisten de meest idioten ideeën als 'wetenschap'. Maar feiten zijn geen bewijs.

Ik loop in de regen en word niet nat. Dat zijn feiten. Dat is geen bewijs dat je niet nat wordt van regen. Wat ik niet vermeld heb is dat ik een paraplu bij me heb.

Dat is de methode van ModWet: Alles wat niet in hun fantasie past gewoon weglaten en dan overeenkomen dat hun Kabbalistische hallucinatie 'waar' is.

"Wat algemeen bekend is, hoeft niet bewezen te worden"

Het Kabbalistische Motto van de moderne 'wetenschapper'



Wikipedia
Vlag van de Verenigde Naties - Wi...



Wikipedia
Algemene Vergadering van de ...

De VN zou even moeten uitleggen waarom ze een logo gebruiken waar een platte aarde op staat afgebeeld.

De Tanya Van Chabad

“Dat wat algemeen bekend is, behoeft geen bewijs.”

Yehuda Leib HaCohen

by the famous rabbi and chasid, G-dly man, of saintly renown, our teacher Rabbi Yehuda Leib haCohen:

The wisdom of the man illumines the face of the earth— on seeing the work of the saintly hands of the author, rabbi and gaon, G-dly man, saintly and pure, pious and humble, whose hidden [powers] had been revealed long ago, when he dwelt in the council of the wise with *our lord, master and teacher*, the *world gaon*, and drew water from the *well of living waters*. Now, *Israel* shall rejoice as his saintly words are revealed in this compiled work which is about to go to press, to teach the people of G-d the ways of holiness, as anyone can see in the inwardness of [the author's] words.

That which is common knowledge requires no proof. Only because of the apprehension of a wrong, lest a loss be caused to the printers, I come to confer sanction and prohibition, that no man lift up his hand or foot to reprint this work for a period of five years from below date. Whoever will heed these my words will be blessed with good.

These are the words of one who speaks for the glory of the Torah, this third day of the weekly portion *Tavo*, 556.

YEHUDA LEIB HACHOHEN

Van Realiteit Naar Kabbalah

Descriptions [\[edit \]](#)

From philosophers of science [\[edit \]](#)

[Karl Popper](#) described the characteristics of a scientific theory as follows:^[9]

1. It is easy to obtain confirmations, or verifications, for nearly every theory—if we look for confirmations.
2. Confirmations should count only if they are the result of risky predictions; that is to say, if, unenlightened by the theory in question, we should have expected an event which was incompatible with the theory—an event which would have refuted the theory.
3. Every "good" scientific theory is a prohibition: it forbids certain things to happen. The more a theory forbids, the better it is.
4. A theory which is not refutable by any conceivable event is non-scientific. Irrefutability is not a virtue of a theory (as people often think) but a vice.
5. Every genuine test of a theory is an attempt to falsify it, or to refute it. Testability is falsifiability; but there are degrees of testability: some theories are more testable, more exposed to refutation, than others; they take, as it were, greater risks.
6. Confirming evidence should not count except when it is the result of a genuine test of the theory; and this means that it can be presented as a serious but unsuccessful attempt to falsify the theory. (I now speak in such cases of "corroborating evidence".)
7. Some genuinely testable theories, when found to be false, might still be upheld by their admirers—for example by introducing post hoc (after the fact) some auxiliary hypothesis or assumption, or by reinterpreting the theory post hoc in such a way that it escapes refutation. Such a procedure is always possible, but it rescues the theory from refutation only at the price of destroying, or at least lowering, its scientific status, by [tampering with evidence](#). The temptation to tamper can be minimized by first taking the time to write down the testing protocol before embarking on the scientific work.

Popper summarized these statements by saying that the central criterion of the scientific status of a theory is its "falsifiability, or refutability, or testability".^[9] Echoing this, [Stephen Hawking](#) states, "A theory is a good theory if it satisfies two requirements: It must accurately describe a large class of observations on the basis of a model that contains only a few arbitrary elements, and it must make definite predictions about the results of future observations." He also discusses the "unprovable but falsifiable" nature of theories, which is a necessary consequence of inductive logic, and that "you can disprove a theory by finding even a single observation that disagrees with the predictions of the theory".^[50]

Several philosophers and historians of science have, however, argued that Popper's definition of theory as a set of falsifiable statements is wrong^[51] because, as [Philip Kitcher](#) has pointed out, if one took a strictly Popperian view of "theory", observations of Uranus when first discovered in 1781 would have "falsified" Newton's celestial mechanics. Rather, people suggested that another planet influenced Uranus' orbit—and this prediction was indeed eventually confirmed.

Kitcher agrees with Popper that "There is surely something right in the idea that a science can succeed only if it can fail."^[52] He also says that scientific theories include statements that cannot be falsified, and that good theories must also be creative. He insists we view scientific theories as an "elaborate collection of statements", some of which are not falsifiable, while others—those he calls "auxiliary hypotheses", are.

Popper's definitie moest afgebroken worden, omdat alle Kabbalistische nonsens heel eenvoudig te falsificeren is.

Als Newton's fantasieën getest zouden worden, zou het hele Kabbalistische kaartenhuis in elkaar donderen.

Dus hoeft er nu niet meer getest te worden op falsificeerbaarheid.

alleen het experiment herhalen en dezelfde foute conclusie trekken is nu voldoende om tot realiteit te worden gebombardeerd.

Op school leer je de definitie van Popper. maar niemand verteld je dat wat je leert onder een hele andere definitie valt, en dus niets met wetenschap te maken heeft.

En zo komt het dat de realiteit is verdwenen uit onze samenleving. Alles wat je met je eigen ogen kan zien, met je oren kan horen, met je neus kan ruiken, met je mond kan proeven en met je huid kan voelen is van geen enkel belang meer.

‘Wetenschap’ is alleen nog het bewijzen dat de Kabbalistische fantasieën en hallucinaties ‘waar’ zijn.

Theorie Moet YaH Zijn

Several philosophers and historians of science have, however, argued that Popper's definition of theory as a set of falsifiable statements is wrong^[51] because, as [Philip Kitcher](#) has pointed out, if one took a strictly Popperian view of "theory", observations of Uranus when first discovered in 1781 would have "falsified" Newton's celestial mechanics. Rather, people suggested that another planet influenced Uranus' orbit—and this prediction was indeed eventually confirmed.

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According to Kitcher, good scientific theories must have three features:^[52]

1. Unity: "A science should be unified.... Good theories consist of just one problem-solving strategy, or a small family of problem-solving strategies, that can be applied to a wide range of problems."
2. **Fecundity**: "A great scientific theory, like Newton's, opens up new areas of research.... Because a theory presents a new way of looking at the world, it can lead us to ask new questions, and so to embark on new and fruitful lines of inquiry.... Typically, a flourishing science is incomplete. At any time, it raises more questions than it can currently answer. But incompleteness is not vice. On the contrary, incompleteness is the mother of fecundity.... A good theory should be productive; it should raise new questions and presume those questions can be answered without giving up its problem-solving strategies."
3. Auxiliary hypotheses that are independently testable: "An auxiliary hypothesis ought to be testable independently of the particular problem it is introduced to solve, independently of the theory it is designed to save." (For example, the evidence for the existence of Neptune is independent of the anomalies in Uranus's orbit.)

Like other definitions of theories, including Popper's, Kitcher makes it clear that a theory must include statements that have observational consequences. But, like the observation of irregularities in the orbit of Uranus, falsification is only one possible consequence of observation. The production of new hypotheses is another possible and equally important result.

Analogies and metaphors [\[edit \]](#)

The concept of a scientific theory has also been described using analogies and metaphors. For example, the logical empiricist [Carl Gustav Hempel](#) likened the structure of a scientific theory to a "complex spatial network:"

Its terms are represented by the knots, while the threads connecting the latter correspond, in part, to the definitions and, in part, to the fundamental and derivative hypotheses included in the theory. The whole system floats, as it were, above the plane of observation and is anchored to it by the rules of interpretation. These might be viewed as strings which are not part of the network but link certain points of the latter with specific places in the plane of observation. By virtue of these interpretive connections, the network can function as a scientific theory: From certain observational data, we may ascend, via an interpretive string, to some point in the theoretical network, thence proceed, via definitions

Met andere woorden, als de theorie niet overeenkomt met de realiteit verzin je gewoon weer andere fantasieën om te 'verklaren' waarom de theorie even niet functioneert in de realiteit.

Vandaar dat er steeds meer 'ontdekt' wordt dat de Kabbalistische nonsens moet redden om voor eens en voor altijd op de brandstapel gegooit te worden.

Al die 'wetenschappelijke' boeken en artikelen zijn alleen goed om je warm te houden als het gas wordt afgesloten in de winter omdat de planeet = YaH gered moet worden.

Theorie Moet YaH Zijn

Examples [\[edit \]](#)

Note that many fields of inquiry do not have specific named theories, e.g. [developmental biology](#). Scientific knowledge outside a named theory can still have a high level of certainty, depending on the amount of evidence supporting it. Also note that since theories draw evidence from many fields, the categorization is not absolute.

- *Biology*: cell theory, theory of evolution (modern evolutionary synthesis), abiogenesis, germ theory, particulate inheritance theory, dual inheritance theory, Young–Helmholtz theory, opponent process, cohesion-tension theory
- *Chemistry*: collision theory, kinetic theory of gases, Lewis theory, molecular theory, molecular orbital theory, transition state theory, valence bond theory
- *Physics*: atomic theory, Big Bang theory, Dynamo theory, perturbation theory, theory of relativity (successor to classical mechanics), quantum field theory
- *Earth science*: Climate change theory (from climatology),^[59] plate tectonics theory (from geology), theories of the origin of the Moon, theories for the Moon illusion
- *Astronomy*: Self-gravitating system, Stellar evolution, solar nebular model, stellar nucleosynthesis

Niets van dit alles is ooit bewezen. Het is allemaal fantasie. Daarom heet het theorie en geen praktijk. Het hoeft ook niet bewezen te worden, immers volgens de Kabbalah: 'Dat wat algemeen bekend is hoeft niet bewezen te worden.' Indoctrineer alle kinderen met deze fantasieën en het hoeft niet meer bewezen te worden. Mocht je op het idee komen om deze "algemeen bekende 'waarheden'" in twijfel te trekken, dan ben je een complotdenker en compleet achterlijk want "iedereen 'weet' hoe het zit" en dat gaan we niet meer in twijfel trekken. Precies zoals de Kabbalisten het hebben voorgeschreven.

Een discussie voeren met mensen over de realiteit is onmogelijk geworden want ze hebben een religieus geloof in alle bijelkaar gehallucineerde en gefantaseerde 'wetenschap'. En jij bent dom als je er niet in gelooft.

QBL = Psychotische Schizofrenie

Schizofrenie: wat je moet weten

Als je een schizofrene stoornis hebt, maak je vaak een verwarde indruk. Je hebt verkeerde of andere gedachten of ideeën die niet kloppen met de werkelijkheid. Hierdoor zeg je of doe je dingen die voor buitenstaanders onbegrijpelijk zijn. De stoornis begint meestal tussen het 16e en 30e levensjaar.

Met schizofrenie kun je in een psychose terechtkomen. Je bent dan zo in de war dat je niet meer weet wat echt is en wat niet. Dit kan dagen duren, maar ook jaren. Een psychose is niet hetzelfde als schizofrenie. Een psychose komt namelijk ook voor bij andere psychische stoornissen.

Schizofrenie als diagnose in de DSM

In de *Diagnostic and Statistical Manual of Mental Disorders* (DSM) – het meest gebruikte classificatiesysteem voor psychische aandoeningen – wordt schizofrenie grofweg omschreven als een aandoening die wordt gekarakteriseerd door psychotische episoden 'waarbij de patiënt het vermogen om de realiteit te toetsen verliest'.

“De wetenschappers van vandaag denken diep na in plaats van in klaarheid. Iemand moet mentaal gezond zijn om klaar te denken, maar iemand kan diep denken en vrij gestoord zijn.”

Nikola Tesla

Symptomen schizofrenie

Om de diagnose schizofrenie te krijgen, moet je het grootste deel van een maand minimaal twee van de onderstaande symptomen hebben. Soms is één symptoom al voldoende, bijvoorbeeld als de wanen bizar zijn of als je stemmen hoort.

Wanen

Wanen of waanbeelden zijn verkeerde gedachten of ideeën over gebeurtenissen die niet kloppen met de werkelijkheid. Er bestaan verschillende soorten wanen. Je denkt bijvoorbeeld dat je achtervolgd wordt, dat anderen over je praten, of dat je belangrijker bent dan anderen.

Hallucinaties

Je ruikt, hoort, ziet of voelt dingen die er niet zijn. Vooral stemmen en onzichtbare dingen en personen. Zo'n stem geeft bijvoorbeeld commentaar, advies of opdrachten. Sommige mensen met schizofrenie geven antwoord op deze stemmen. Voor de buitenwereld is het dan net of ze in zichzelf praten.

Je bedoelt al die zogenaamde 'wetenschappers' en 'experts' Die hun theorieën niet aan de realiteit kunnen toetsen?

De 'Verlichting'

De Verlichting is de joden en hun Kabbalistische slaven die het 'licht' komen brengen. Daarvoor werd de wetenschap uitgevoerd door de Germanen, het 'donker'.

The Enlightenment

Enlightenment philosophers chose a short history of scientific predecessors—Galileo, Boyle, and Newton principally—as the guides and guarantors of their applications of the singular concept of *nature* and *natural law* to every physical and social field of the day. In this respect, the lessons of history and the social structures built upon it could be discarded.^[180]

It is held by European philosophers of the Enlightenment and by historians of the Enlightenment that Newton's publication of the *Principia* was a turning point in the *Scientific Revolution* and started the Enlightenment. It was Newton's conception of the universe based upon natural and rationally understandable laws that became one of the seeds for Enlightenment ideology.^[181] Locke and *Voltaire* applied concepts of natural law to political systems advocating intrinsic rights; the *physiocrats* and *Adam Smith* applied natural conceptions of *psychology* and self-interest to economic systems; and *sociologists* criticised the current *social order* for trying to fit history into natural models of *progress*. *Monboddo* and *Samuel Clarke* resisted elements of Newton's work, but eventually rationalised it to conform with their strong religious views of nature.

In de geschiedenisboeken, door Kabbalisten geschreven uiteraard, wordt de periode waarin we in de realiteit leefden 'donker' genoemd. De tijd dat mensen dom waren en geen benul van hoe de wereld eruit zag.

Gelukkig kwamen de joden, het 'licht', om onze wereld te 'verlichten' met hun psychoses, hallucinaties en fantasieën.

Stel je voor dat dat niet was gebeurd, dan zou iedereen nog steeds mentaal, psychisch en fysiek gezond in de realiteit leven. Wat een hel.

Vrijmetselaars & ModWet

Waarom de Kabbalistische vrijmetselaars club
'wetenschap' wordt genoemd:

Kwestie van de definitie van wetenschap veranderen
van realiteit naar fantasie



Kennis \neq Wetenschap

Kennis is uit het hoofd leren van
informatie, die kan waar zijn of een
grote leugen zijn, zoals Kabbalah

Forbes

SCIENCE

Modern 'Sixth Mass Extinction' Event Will Be Worse Than First Predicted: Report

GrrlScientist Senior Contributor

Evolutionary & behavioural ecologist, ornithologist & science writer

Jul 19, 2023, 05:20pm EDT

Listen to article 6 minutes

The report argues that nearly half of the planet's animal species are now in decline, but unlike past mass extinctions, this one has been entirely caused by humans

Six Thousand Years—Then Destruction

Perhaps the best place to start is with the following statement in the Talmud:

Rav Ketina says: "Six thousand years is the world, and it is in ruins one [thousand], as it is stated: 'The L-rd alone shall be exalted on that day'¹ (and the day of G-d lasts one thousand years)." Abaye says: "It is in ruins for two thousand years, as it is stated: 'After two days He will revive us; in the third day He will raise us up, and we shall live in His presence.'"²

Vrijmetselaars & ModWet

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EXPANDING THE BOUNDARIES OF HUMAN KNOWLEDGE

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SCIENCE AND FREEMASONRY

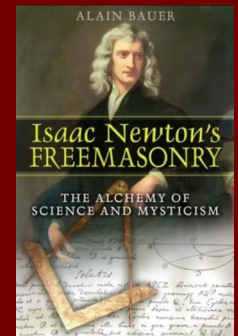
Using the Wisdom of Nature to Improve Humanity

For millennia, humanity has stumbled under the weight of the chains of the ignorance and superstitions that persist from our ancient days. Many shadows have plagued the human mind and dimmed the brilliance it should emit. As human beings we have an almost limitless capacity for the expansion of our imagination, but we also have a sincere desire to discern truth from falsehood and better understand our place in this universe. This is an almost universal longing in each of us, to separate the real from the unreal and spread our findings to our fellow human beings.

The result of this unending quest is Science. Science, the great light of human wisdom, has dispelled the blinding shadows and shuffling chains of our species and allowed us to see by the clear light of day. Just as the chained man fled from Plato's Cave from the shadows and puppeteers that had imprisoned him, so too has humanity fled from its ancient captors and taken its first steps towards the maturity and freedom that comes from intellectual independence.

But something has been lost in the relentless forward march of scientific progress. Once, in a time not so long ago, the quest to understand the world by science and the quest to understand God by the contemplation of the abstract, ineffable and Divine were united in their aim and practice. The great minds of Science and Religion were often one and the same. Isaac Newton, Robert Boyle and Johannes Kepler and many other towering figures of the Enlightenment were drawn to investigate the natural world by the allure of the hidden secrets of Nature and left room for the presence of an unsolvable mystery, a potential expression of a Divine presence.

Volg de Kabbalah...



Oftewel Kabbalah:
Het ontdekken van
de geheimen van
YaH.

“Leven in de realiteit staat gelijk aan ignorantie en bijgeloof”

Aldus de Vrijmetselaars, immers Kabbalah is de realiteit voor psychotische schizofrenen

Vrijmetselaars & ModWet

It is this sense of wonder, gratitude and awe that has been banished from the materialist worldview that now pervades the science of our modern world. We have spent so long dispelling myth and breaking the chains of ignorance that we have forgotten that humanity is a dual creature and requires a space for the inconceivable, the inexpressible and the secret mysteries of the human heart. It is these mysteries that the fraternities of antiquity guarded with zeal and fidelity.

It is from these traditions that Universal Co-Masonry takes its lead, as preservers of the original Science of Humanity. At the dawn of time, the mystic, the priest, the astronomer and astrologer were all encapsulated in the person of the Initiate, for the Initiate wished to learn and acquire knowledge not to separate and divide but unite under the single banner of divinity. To the ancient mind, the mind that first contemplate the mysteries of our existence, the world was as one and revealed its secrets only to those few who were capable of perceiving this reality.

Though a time of division, examination and categorization may have been necessary to advance the knowledge of humankind out of the darkness that surrounded it in the Middle Ages it is now time, as we stand at the dawning of a new age of human wisdom, to once again take up the work of uniting the world in common understanding and Truth. It is Freemasonry that will enable us to do this. It is Freemasonry that stands at the center, observing all points of the circumference of reality with an equal poise, not valuing any one portion of the Truth over another and leaving room for the mystical and the unexplainable as well as the unavoidable realities of life and the hard truths of human experience. Freemasonry and Science are sprung from the same stock, partakers of the same nature and sharers of the same hope and if they can be combined into a cohesive method of exploring the hidden mysteries of Nature, no endeavor will be beyond the reach of human hands.

De geheimen van Yah waren eerst alleen zichtbaar voor de hallucinerende uitverkorenen. Gelukkig maar dat de vrijmetselaars besloten dat iedereen gehersenspoeld moest worden in die hallucinaties. Nu zijn we allemaal 1 in de psychoses van de joden. Wat een vooruitgang.

Met waarheid wordt hier uiteraard niet bedoeld de realiteit, maar Yah's woord, de Torah en de hallucinaties en fantasieën van de Rabbi's.

De donkerheid van de middeleeuwen is de op realiteit gebaseerde Wetenschap van de Germanen: Amalek het Satan's gebroed.



Vrijmetselaars & ModWet

Fleming en Jenner vonden uit hoe je demonen vermoordt....



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SIR ALEXANDER FLEMING

Few events altered the course of human history as a fateful morning in 1929 when Scottish physician and microbiologist **Alexander Fleming** noticed a special mold growing in a petri dish he was using for an experiment. Fleming was studying the influenza virus using this dish to grow the staphylococci germ. However, he noticed the mold had created a bacteria-free circle around itself, prompting further experimentation by Fleming and the discovery of the active substance penicillin. This accident of science would be lauded as the "single greatest victory ever achieved over disease," and in 1945 earned him a shared **Nobel Prize** in Physiology or Medicine with Howard Florey and Ernst Boris Chain.

While we may take for granted its effectiveness today, penicillin's wide-ranging application in combating illnesses made it a truly revolutionary discovery. In 1999, Fleming was rightfully ranked in Time magazine's list of the 100 Most Important People of the 20th century.

Brother Fleming was initiated into London's Sancta Maria Lodge No. 2682 in 1909 at 27 years of age. He was an active Mason and served as a Past Junior Grand Warden of the United Grand Lodge of England in 1942. He was also a member of Misericordia Lodge No. 3286.

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WORSHIPFUL MASTER EDWARD JENNER

Known in the western world as "the father of immunology," it is often said that **Brother Edward Jenner** saved more lives than any other human in history. Jenner lived when smallpox killed approximately 10-percent of the population and up to 20-percent in densely populated areas where infections spread easily. Through his research, he developed an antidote to smallpox, officially the world's first vaccine.

Jenner was **raised** a Master Mason in 1802 and was a member of Lodge of Faith and Friendship #270 in Gloucestershire, England. He was active in the fraternity, serving in 1812 as Master of his lodge. This lodge was regularly visited by the Prince of Wales – the future George IV – who would play a significant role in Jenner's life. In 1821, having known him to be a man of integrity from their time together in lodge, the now King George IV appointed Jenner to be his physician extraordinary.

Thanks to Brother Edward Jenner's study of smallpox, future doctors and scientists could develop cures for diseases that once wrought havoc across the globe.

Mason = Metselaar

Sefer Yetzirah, The Book of Creation, Revised Edition, Ary H. Kaplan, 1997, p. 190

4: 16 שתי אבנים בונות שני בתים, שלש אבנים
בונות ששה בתים, ארבע אבנים בונות
ארבעה ועשרים בתים, חמש אבנים בונות מאה
ועשרים בתים, שש אבנים בונות שבע מאות
ועשרים בתים, שבע אבנים בונות חמשת אלפים
וארבעים בתים, מכאן ואילך צא וחשוב מה שאין
הפה יכול לדבר ואין האוזן יכולה לשמוע:

*Two stones build 2 houses
Three stones build 6 houses
Four stones build 24 houses
Five stones build 120 houses
Six stones build 620 houses
Seven stones build 5040 houses
From here on go out and calculate
that which the mouth cannot speak
and the ear cannot hear.*

Two stones

Here the letters of the alphabet are called "stones." The Kabbalists say that they are "stones quarried from the great Name of God."⁸⁵

The text here is discussing the number of permutations possible with a given number of letters. If one has 2 letters, AB, one can per-

De vrij metselaars zijn de schoothondjes/kontlikkers van de joden, daarom hebben ze een schootje voor. Dat schootje staat voor de virtuele halve castratie, besnijdenis genoemd, die verboden is voor niet-joden. (Alhoewel de Noachiden die moslims genoemd worden ook besneden worden).

De schoothondjes/kontlikkers moeten de joden helpen hun wereldheerschappij te bewerkstelligen. Alle overheden van de hele wereld bestaan uit joden en hun schoothondjes, die braaf de bevelen van Chabad-Lubavitch uitvoeren. (vrij = slaaf)

Chabad is een maffia/einde der tijden sekte van multi-miljardairs en -biljoenairs, die gewelddadig psychotisch zijn, en geloven dat de Kabbalah- boeken de realiteit zijn. Met hun geld laten ze tot op de letter de joodse 'heilige' boeken uitvoeren, waarmee de profetieën aka hallucinaties tot realiteit gemaakt worden.

Freemason = Metselaar van letters.

YaH maakte zijn universum (de fantasie waar iedereen in gelooft) mbv letters. De Torah = het universum van YaH = joodse hallucinatie.

De BRICS - landen: Nog meer strontlikkers, uh metselaars. Deze zijn de landen die de rol spelen dat ze tegen het Westen zijn, precies volgens het script in de Kabbalah.

The Royal Society: De 'Wetenschappers'



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Niet aangemeld

Artikel **Overleg** Lezen Bewerken Brontekst bewerken Geschiedenis Do

Royal Society

► Dit artikel gaat over de academie voor wetenschappen van het Verenigd Koninkrijk; voor andere betekenissen zie *Royal Society* (doorverwijspagina).

De **Royal Society of London for the Improvement of Natural Knowledge**, de Britse academie voor wetenschappen, werd op 28 november 1660 opgericht na een voordracht van **Christopher Wren** tijdens een bijeenkomst in **Gresham College**.

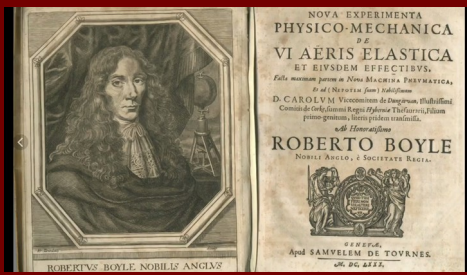
Bij de twaalf oprichters, die wekelijks wensten samen te komen om experimenten uit te voeren en discussies te houden over de "nieuwe wetenschappen", waren naast Wren ook nog **Robert Boyle** en **John Wilkins**. De eerste 'secretary' (voorzitter) was de wiskundige **William Brouncker**. Het genootschap werkte grotendeels op dezelfde manier als de eerder opgerichte Florentijnse **Accademia del Cimento**.

Vanaf 1665 publiceert het de *Philosophical Transactions*, het oudste nog bestaande wetenschappelijk tijdschrift dat zonder onderbrekingen verschijnt sinds zijn ontstaan. De leidende kracht achter de society en het tijdschrift was in de beginjaren **Henry Oldenburg**. Tussen 1684 en 1686 was **Samuel Pepys** de voorzitter van het genootschap, en zijn naam verscheen op de titelpagina van een van de beroemdste uitgaven: de *Principia* van **Isaac Newton**.

In 1715 werd **Willem Jacob 's Gravesande**, filosoof en natuurkundige, lid van dit genootschap. Andere bekende leden waren **Gabriel Fahrenheit**, **Christiaan Huygens**, **Jan Ingenhousz**, **Albertus Seba** en **Antoni van Leeuwenhoek**. In 2007 waren, onder anderen, **Piet Borst** en **Daan Frenkel** lid van de Society.

Sinds 1731 reikt de Royal Society de **Copley Medal** uit. Daarmee is dit de oudste wetenschapsprijs ter wereld. Ontvangers waren onder meer **Charles Darwin**, **Michael Faraday**, **Louis Pasteur**, **Otto Hahn**, **Albert Einstein** en **Stephen Hawking**.

De afkorting **FRS** achter een persoonsnaam betekent **Fellow of the Royal Society** (lid van het koninklijk genootschap).



TODAY in Masonic History:

Robert Moray is Born



Today in Masonic History Robert Moray is born in 1609.

Robert Moray was a Scottish soldier, natural philosopher, statesman, judge and spy.

Moray was born in Perthshire (officially the County of Perth), Scotland. Some of claimed that Moray attended the University of St. Andrews, although no records have been found that he matriculated there. It is believed that he was educated in France.



In 1660, Moray became the founder of the Royal Society. Moray was influential in gaining the new society a Royal Charter and would become it's first president.

Moray was initiated May 20 1641 in to the Lodge of Edinburgh. Although this was a Scottish lodge, the initiation occurred in England. This would become the first documented case of a man being initiated into speculative masonry on English soil. In 1669 a lodge of Research called Lodge Sir Robert Moray No. 1641 was created.

Royal Society: Vrijmetselaars



VISIT WHAT'S ON COLLECTION SHOP CORONATION

Description

The Royal Society was founded in 1660 by a group of natural philosophers who had met originally in the mid-1640s to discuss the ideas of Francis Bacon. They decided to found a 'Colledge for the Promoting of Physico-Mathematicall Experimentall Learning' and in 1661 received the royal patronage of Charles II. A Royal Charter followed in 1662. In 1663 the Royal Society began considering the publication of a history of the society in order to broadcast their intentions to a wider audience. Thomas Sprat, a protégé of Royal Society Fellow John Wilkins, was chosen to write the work. It was first published in 1667, with a magnificent frontispiece designed by John Evelyn and etched by Wenceslas Hollar, showing a bust of Charles II flanked by Francis Bacon on the right, and on the left by William, 2nd Viscount Brouncker, the first President of the Society. Francis Bacon is regarded as the pioneer of scientific method, and his emphasis on experiment and investigation was the foundation of the Royal Society's principles.

Charles II (1630-85) granted the Society a royal charter in 1662; ever since then the reigning monarch has been the patron. The Society had varied interests, from the nature of gravity to investigating whether a spider could be captured within a circle of ground unicorn's horns. Uppermost in their concerns, however, was that knowledge be gained from observation and experiment, rather than from preconceived theories. The Royal Society has been described as laying the foundations of the modern world.

Provenance

Acquired by William IV, 1830-37

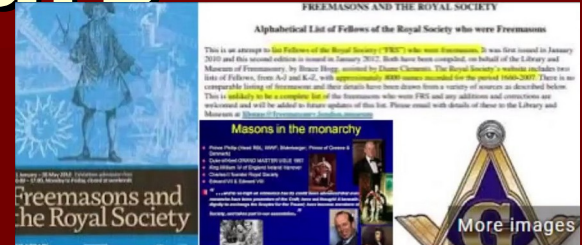
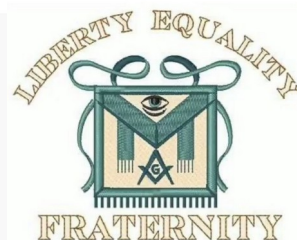
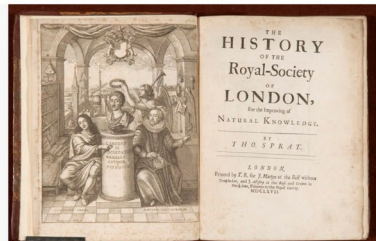


VISIT WHAT'S ON COLLECTION SHOP CORONATION

THOMAS SPRAT (1635-1713)

The History of the Royal Society of London for the Improving of Natural Knowledge 1667

23.7 x 18.6 x 4.5 cm (book measurement (conservation)) | RCIN 1057783



Royal Society Freemasonry

Sir Isaac Newton, President from 1703 to 1727, belonged to a curious quasi-masonic **society** that met in Spalding. He nominated John Desaguliers as Curator of Experiments 1712. ... The **Royal Society** was founded by **Freemasons**, and dominated by **Freemasons** for the first two centuries of its existence. Nov 14, 2010

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The "masonic" Royal Society of Sciences and the Arts | Rasta ...

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History of the Royal Society

The story of the Royal Society is the story of modern science.

Our **origins** lie in a 1660 'invisible college' of **natural philosophers** and physicians. Today we are the UK's national science academy and a Fellowship of some 1,600 of the world's most eminent scientists.

Hermeticisme

Hermeticisme: Nog meer Kabbalistische filosofie: gefantaseer en gehallucineer.

History [\[edit \]](#)

Further information: [Hermetica](#)

Late Antiquity [\[edit \]](#)

Further information: [Hellenistic religion](#) and [Decline of Hellenistic polytheism](#)

In [Late Antiquity](#), Hermetism^[18] emerged in parallel with [early Christianity](#), [Gnosticism](#), [Neoplatonism](#), the [Chaldaean Oracles](#), and late [Orphic](#) and [Pythagorean](#) literature. These doctrines were "characterized by a resistance to the dominance of either pure rationality or doctrinal faith."^[19]

The texts now known as the [Corpus Hermeticum](#) are dated by modern translators and most scholars to the beginning of the second century or earlier.^{[20][21][22][23]} These texts dwell upon the oneness and goodness of God, urge purification of the soul, and expand on the relationship between mind and spirit. Their predominant literary form is the [dialogue](#): Hermes Trismegistus instructs a perplexed disciple upon various teachings of the hidden wisdom.

Renaissance [\[edit \]](#)

[Plutarch](#)'s mention of Hermes Trismegistus dates back to the first century CE, and [Tertullian](#), [Iamblichus](#), and [Porphyry](#) were all familiar with Hermetic writings.^[24]

After centuries of falling out of favor, Hermeticism was reintroduced to the West when, in 1460, a man named Leonardo de Candia Pistoia^[25] brought the [Corpus Hermeticum](#) to [Pistoia](#). He was one of many agents sent out by Pistoia's ruler, [Cosimo de' Medici](#), to scour European monasteries for lost ancient writings.^[26]

In 1614, [Isaac Casaubon](#), a Swiss [philologist](#), analyzed the Greek Hermetic texts for linguistic style. He concluded that the writings attributed to Hermes Trismegistus were not the work of an ancient Egyptian priest but in fact dated to the second and third centuries CE.^{[27][28]}

Even in light of Casaubon's linguistic discovery (and typical of many adherents of Hermetic philosophy in Europe during the 16th and 17th centuries), [Thomas Browne](#) in his [Religio Medici](#)(1643) confidently stated: "The severe schools shall never laugh me out of the philosophy of Hermes, that this visible world is but a portrait of the invisible." (R. M. Part 1:12)

In 1678, flaws in Casaubon's dating were discerned by [Ralph Cudworth](#), who argued that Casaubon's allegation of forgery could only be applied to three of the seventeen treatises contained within the Corpus Hermeticum. Moreover, Cudworth noted Casaubon's failure to acknowledge the codification of these treatises as a late formulation of a pre-existing oral tradition. According to Cudworth, the texts must be viewed as a [terminus ad quem](#) and not a [terminus a quo](#). Lost Greek texts, and many of the surviving vulgate books, contained discussions of alchemy clothed in philosophical metaphor.^[29]



The [caduceus](#) is a symbol of Hermeticism.

Hermeticisme

i/Hermeticism

One particular form of Hermetic teaching is the religio-philosophical system propounded by a specific subgroup of Hermetic writings known as the '[religio-philosophical](#)' *Hermetica*, the most famous of which are the *Corpus Hermeticum* (a collection of seventeen [Greek](#) Hermetic treatises written between c. 100 and c. 300 CE) and the *Asclepius* (a treatise from the same period mainly surviving in a [Latin](#) translation).^[3] This specific, historical form of Hermetic philosophy is sometimes more restrictively called **Hermetism**,^[4] to distinguish it from the philosophies inspired by the many Hermetic writings of a completely different period and nature.

A more open-ended term is **Hermeticism**, which may refer to a wide variety of philosophical systems drawing on Hermetic writings, or even merely on subject matter generally associated with Hermes (most notably, [alchemy](#) often went by the name of "the Hermetic art" or "the Hermetic philosophy").^[5] The most famous use of the term in this broader sense is in the concept of [Renaissance](#) Hermeticism, which refers to the wide array of [early modern](#) philosophies inspired by, on the one hand, [Marsilio Ficino](#)'s (1433–1499) and [Lodovico Lazzarelli](#)'s (1447–1500) translation of the *Corpus Hermeticum*, and on the other, by [Paracelsus](#)' (1494–1541) introduction of a new medical philosophy drawing upon the '[technical](#)' *Hermetica* (i.e., [astrological](#), [alchemical](#), and [magical](#) *Hermetica*, such as the *Emerald Tablet*).^[6]

In 1964, [Frances A. Yates](#) advanced the thesis that Renaissance Hermeticism, or what she called "the Hermetic tradition", had been a crucial factor in the development of modern science.^[7] While Yates's thesis has since been largely rejected,^[8] the important role played by the 'Hermetic' science of alchemy in the thought of such figures as [Jan Baptist van Helmont](#) (1580–1644), [Robert Boyle](#) (1627–1691) or [Isaac Newton](#) (1642–1727) has been amply demonstrated.^[9]

Throughout its history, Hermeticism was closely associated with the idea of a primeval, divine wisdom, revealed only to the most ancient of sages, such as Hermes Trismegistus.^[10] In the Renaissance, this developed into the notion of a [prisca theologia](#) or "ancient theology", which asserted that there is a single, true theology which was given by God to some of the first humans, and traces of which may still be found in various ancient systems of thought. Thinkers like [Giovanni Pico della Mirandola](#) (1463–1494) supposed that this 'ancient theology' could be reconstructed by studying (what were then considered to be) the most ancient writings still in existence, such as those attributed to Hermes, but also those attributed to, e.g., [Zoroaster](#), [Orpheus](#), [Pythagoras](#), [Plato](#), the '[Chaldeans](#)', or the '[Kabbalah](#)'.^[11] This soon evolved into the idea, first proposed by [Agostino Steuco](#) (1497–1548), that one and the same divine truth may be found in the religious and philosophical traditions of different periods and places, all considered as different manifestations of the same universal [perennial philosophy](#).^[12] In this perennialist context, the term 'Hermetic' tended to lose even more of its specificity, eventually becoming a mere byword for the purported divine knowledge of the ancient Egyptians, especially as related to alchemy and magic. This generic and [pseudo-historical](#) use of the term was greatly popularized by nineteenth- and twentieth-century [occultists](#), despite their occasional use of authentic Hermetic texts and concepts.^[13]



Hermes Trismegistus

Hermetic writings

[hide]

Liber Hermetis (astrological) ·
Definitions of Hermes Trismegistus ·
Corpus Hermeticum (Poimandres) · *Asclepius*
· *Discourse on the Eighth and Ninth* ·
Prayer of Thanksgiving · *Korè kosmou* ·
Cyranides ·
The Book of the Secrets of the Stars ·
The Secret of Creation · *Emerald Tablet* ·
Kitāb al-Isāmākhīs ·
Liber Hermetis de alchemia

Historical figures

[show]

Modern offshoots

[show]

V · T · E

Goed & Slecht

Good and evil [edit]

Hermes explains in Book 9 of the *Corpus Hermeticum* that nous (reason and knowledge) brings forth either good or evil, depending upon whether one receives one's perceptions from God or from **demons**. God brings forth good, but demons bring forth evil. Among the evils brought forth by demons are: "adultery, murder, violence to one's father, sacrilege, ungodliness, strangling, suicide from a cliff and all such other demonic actions".^[56]

This provides evidence that Hermeticism includes a sense of morality.^[citation needed] The word "good" is used very strictly. It is restricted to references to God.^[57] It is only God (in the sense of the nous, not in the sense of the All) who is completely free of evil. Men are prevented from being good because man, having a body, is consumed by his physical nature, and is ignorant of the Supreme Good.^[58] *Asclepius* explains that evil is born from desire which itself is caused by ignorance, the intelligence bestowed by God is what allows some to rid themselves of desire.^[59]

A focus upon the **material life** is said to be the only thing that offends God:

As processions passing in the road cannot achieve anything themselves yet still obstruct others, so these men merely process through the universe, led by the pleasures of the body.^[60]

One must create, one must do something positive in one's life, because God is a generative power. Not creating anything leaves a person "sterile" (i.e., unable to accomplish anything).^[61]

Cosmogony [edit]



This section includes a [list of references](#), [related reading](#), or [external links](#), **but its sources remain unclear because it lacks inline citations**. Please help to [improve](#) this section by [introducing](#) more precise citations. (December 2022) ([Learn how and when to remove this template message](#))

A **creation story** is told by God to Hermes in the first book of the *Corpus Hermeticum*. It begins when God, by an act of will, creates the primary matter that is to constitute the **cosmos**. From primary matter God separates the **four elements** (earth, air, fire, and water). Then God orders the elements into the **seven heavens** (often held to be the spheres of *Mercury*, *Venus*, *Mars*, *Jupiter*, *Saturn*, the Sun, and the *Moon*, which travel in circles and govern **destiny**).

"**The Word (Logos)**" then leaps forth from the materializing four elements, which were unintelligent. Nous then makes the seven heavens spin, and from them spring forth creatures without speech. Earth is then separated from water, and animals (other than man) are brought forth.

The God then created **androgynous** man, in God's own image, and handed over his creation.

Rosicrucianisme

Rosicrucianisme: Nog meer Kabbalistische filosofie: gefantaseer en gehallucineer.

Rosicrucianism [\[edit \]](#)

Main article: [Rosicrucianism](#)

Rosicrucianism is a movement which incorporates the Hermetic philosophy. It dates back to the 17th century. The sources dating the existence of the Rosicrucians to the 17th century are three German pamphlets: the *Fama*, the *Confessio Fraternitatis*, and *The Chymical Wedding of Christian Rosenkreutz*.^[73] Some scholars believe these to be hoaxes of the time and say that later Rosicrucian organizations are the first actual appearance of a Rosicrucian society.^[74]

The Rosicrucian Order consists of a secret inner body and a public outer body that is under the direction of the inner body. It has a graded system in which members move up in rank and gain access to more knowledge. There is no fee for advancement. Once a member has been deemed able to understand the teaching, he moves on to the next higher grade.

The *Fama Fraternitatis* states that the Brothers of the Fraternity are to profess no other thing than "to cure the sick, and that gratis".

The Rosicrucian spiritual path incorporates philosophy, kabbalah, and divine magic.

The Order is symbolized by the [rose](#) (the soul) and the [cross](#) (the body). The unfolding rose represents the human soul acquiring greater consciousness while living in a body on the material plane.

Hermetic Order of the Golden Dawn [\[edit \]](#)

Main article: [Hermetic Order of the Golden Dawn](#)

Unlike the *Societas Rosicruciana in Anglia*, the Hermetic Order of the Golden Dawn was open to both sexes and treated them as equals. The Order was a specifically Hermetic society that taught alchemy, kabbalah, and the magic of Hermes, along with the principles of occult science.

The Golden Dawn maintained the tightest of secrecy, which was enforced by severe penalties for those who disclosed its secrets. Overall, the general public was left oblivious of the actions, and even of the existence, of the Order, so few if any secrets were disclosed.^[75]

Its secrecy was broken first by [Aleister Crowley](#) in 1905 and later by [Israel Regardie](#) in 1937. Regardie gave a detailed account of the Order's teachings to the general public.^[76]



Magie Om De Hallucinaties Op Te Fleuren

Renaissance magic

4 languages

Article Talk

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This article's **lead section** may be too short to adequately **summarize** the key points. Please consider expanding the lead to **provide an accessible overview** of all important aspects of the article. (December 2021)

Renaissance magic was a resurgence in [Hermeticism](#) and [Neo-Platonic](#) varieties of the [magical arts](#) which arose along with [Renaissance humanism](#) in the 15th and 16th centuries CE. These magical arts (called *artes magicae*) were divided into seven types.

There was great uncertainty in distinguishing practices of superstition, occultism, and perfectly sound scholarly knowledge or pious ritual. The intellectual and spiritual tensions erupted in the Early Modern [witch craze](#), further reinforced by the turmoil of the [Protestant Reformation](#), especially in Germany, England, and [Scotland](#).^[1]

Artes magicae [edit]

See also: [Black magi](#)

The seven *artes magica*

by [Johannes Hartlieb](#) in 1 and [artes mechanicae](#), w

1. [nigromancy](#) ('black')
2. [geomancy](#)
3. [hydromancy](#)
4. [aeromancy](#)
5. [pyromancy](#)
6. [chiromancy](#)
7. [scapulimancy](#)

The division between the divination from a subject's



Societies [edit]

When Hermeticism was no longer endorsed by the Christian church, it was driven underground, and several Hermetic societies were formed. The [western esoteric tradition](#) is now steeped in Hermeticism. The work of such writers as [Giovanni Pico della Mirandola](#), who attempted to reconcile [Jewish kabbalah](#) and [Christian mysticism](#), brought Hermeticism into a context more easily understood by Europeans during the time of the Renaissance.

A few primarily Hermetic occult orders were founded in the late Middle Ages and early Renaissance. In England, it grew interwoven with the Lollard-Familist traditions.^[70]

Hermetic magic underwent a 19th-century revival in Western Europe,^[71] where it was practiced by groups such as the [Hermetic Order of the Golden Dawn](#) and [Ordo Aurum Solis](#). It was also practiced by individual persons, such as [Eliphas Lévi](#), [William Butler Yeats](#), [Arthur Machen](#), [Frederick Hockley](#), and [Kenneth M. Mackenzie](#).^[72]

Many Hermetic, or Hermetically influenced, groups exist today. Most of them are derived from [Rosicrucianism](#), [Freemasonry](#), or the [Golden Dawn](#).

Natuurlijke Filosofie

Natural philosophy

🌐 51 languages ▼

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This article is about the philosophical study of nature. For the current in 19th-century German idealism, see [Naturphilosophie](#).

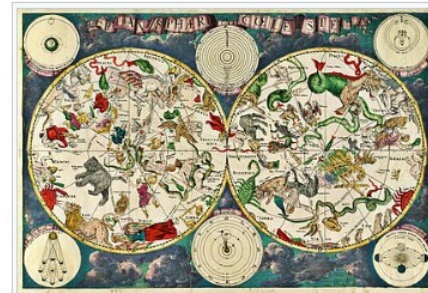
Natural philosophy or **philosophy of nature** (from Latin *philosophia naturalis*) is the philosophical study of [physics](#), that is, [nature](#) and the physical [universe](#). It was dominant before the development of [modern science](#).

From the ancient world (at least since [Aristotle](#)) until the 19th century, ***natural philosophy*** was the common term for the study of physics (nature), a broad term that included botany, zoology, anthropology, and chemistry as well as what we now call physics. It was in the 19th century that the concept of science received its modern shape, with different subjects within science emerging, such as [astronomy](#), [biology](#), and [physics](#). Institutions and communities devoted to science were founded.^[1] [Isaac Newton](#)'s book *Philosophiæ Naturalis Principia Mathematica* (1687) (English: *Mathematical Principles of Natural Philosophy*) reflects the use of the term *natural philosophy* in the 17th century. Even in the 19th century, the work that helped define much of modern physics bore the title *Treatise on Natural Philosophy* (1867).

In the [German tradition](#), *Naturphilosophie* (philosophy of nature) persisted into the 18th and 19th centuries as an attempt to achieve a speculative unity of [nature](#) and spirit, after rejecting the [scholastic](#) tradition and replacing Aristotelian [metaphysics](#), along with those of the dogmatic churchmen, with Kantian [rationalism](#). Some of the greatest names in German philosophy are associated with this movement, including [Goethe](#), [Hegel](#), and [Schelling](#). *Naturphilosophie* was associated with [Romanticism](#) and a view that regarded the natural world as a kind of giant organism, as opposed to the philosophical approach of figures such as [John Locke](#) and others espousing a more [mechanical philosophy](#) of the world, regarding it as being like a machine.^{[*[citation needed](#)*]}

Origin and evolution of the term [\[edit \]](#)

The term *natural philosophy* preceded current usage of [natural science](#) (i.e. empirical science). Empirical science historically developed out of [philosophy](#) or, more specifically, natural philosophy. Natural philosophy was distinguished from the other precursor of modern science, [natural history](#), in that natural philosophy involved reasoning and explanations about nature (and after [Galileo](#), [quantitative](#) reasoning), whereas natural history was essentially [qualitative](#) and descriptive.



A celestial map from the 17th century, by the Dutch cartographer [Frederik de Wit](#)

Natuurlijke
filosofie aka
Kabbalah /
magie werd:

Natuurkunde

German
tradition...
Vervolgens
worden de namen
gegeven van
Vrijmetselaars,
niets Duits/
Germaans aan,
het is Joodse
Kabbalistische
filosofie

Filosoferen / Fantaseren

Origin and evolution of the term [\[edit \]](#)

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In the 14th and 15th centuries, natural philosophy was one of many branches of philosophy, but was not a specialized field of study. The first person appointed as a specialist in Natural Philosophy *per se* was *Jacopo Zabarella*, at the *University of Padua* in 1577.

Modern meanings of the terms *science* and *scientists* date only to the 19th century. Before that, *science* was a synonym for *knowledge* or *study*, in keeping with its Latin origin. The term gained its modern meaning when *experimental* science and the *scientific method* became a specialized branch of study apart from natural philosophy.^[2]

From the mid-19th century, when it became increasingly unusual for scientists to contribute to both *physics* and *chemistry*, "natural philosophy" came to mean just *physics*, and the word is still used in that sense in degree titles at the *University of Oxford* and University of Aberdeen.^[citation needed] In general, chairs of Natural Philosophy established long ago at the oldest universities are nowadays occupied mainly by physics professors. *Isaac Newton*'s book *Philosophiae Naturalis Principia Mathematica* (1687), whose title translates to "Mathematical Principles of Natural Philosophy", reflects the then-current use of the words "natural philosophy", akin to "systematic study of nature". Even in the 19th century, a treatise by *Lord Kelvin* and *Peter Guthrie Tait*, which helped define much of modern physics, was titled *Treatise on Natural Philosophy* (1867).

Greek philosophers defined it as the combination of beings living in the universe, ignoring things made by humans.^[3] The other definition refers to *human nature*.^[3]

“De moderne betekenis van de termen wetenschap en wetenschappers bestaat pas sinds de 19de eeuw. Daarvoor was het een synoniem voor kennis of studie.” Maw Kabbalah.

Wat hier volledig genegeerd wordt is uiteraard de wetenschap gebaseerd op de realiteit, want die komt in hun psychose natuurlijk niet voor. Dat heet tegenwoordig een complot theorie.

Natuurlijke Filosofie

Scope [\[edit \]](#)

In [Plato](#)'s earliest known dialogue, [Charmides](#) distinguishes between *science* or bodies of knowledge that produce a physical result, and those that do not. Natural philosophy has been categorized as a theoretical rather than a practical branch of philosophy (like ethics). Sciences that guide arts and draw on the philosophical knowledge of nature may produce practical results, but these subsidiary sciences (e.g., architecture or medicine) go beyond natural philosophy.

The study of natural philosophy seeks to explore the cosmos by any means necessary to understand the universe. Some ideas presuppose that change is a reality. Although this may seem obvious, there have been some philosophers who have denied the concept of metamorphosis, such as Plato's predecessor [Parmenides](#) and later Greek philosopher [Sextus Empiricus](#), and perhaps some Eastern philosophers. [George Santayana](#), in his *Scepticism and Animal Faith*, attempted to show that the reality of change cannot be proven. If his reasoning is sound, it follows that to be a physicist, one must restrain one's skepticism enough to trust one's senses, or else rely on [anti-realism](#).

[René Descartes](#)' metaphysical system of [mind–body dualism](#) describes two kinds of substance: matter and mind. According to this system, everything that is "matter" is [deterministic](#) and natural—and so belongs to natural philosophy—and everything that is "mind" is [volitional](#) and non-natural, and falls outside the domain of philosophy of nature.

Branches and subject matter [\[edit \]](#)

Major branches of natural philosophy include [astronomy](#) and [cosmology](#), the study of nature on the grand scale; [etiology](#), the study of (intrinsic and sometimes extrinsic) [causes](#); the study of [chance](#), probability and randomness; the study of [elements](#); the study of the [infinite](#) and the unlimited (virtual or actual); the study of [matter](#); [mechanics](#), the study of translation of [motion and change](#); the study of [nature](#) or the various sources of actions; the study of natural [qualities](#); the study of physical [quantities](#); the study of relations between physical entities; and the [philosophy of space and time](#). (Adler, 1993)

History [\[edit \]](#)

For the history of natural philosophy prior to the 17th century, see [History of science](#), [History of physics](#), [History of chemistry](#), and [History of astronomy](#).

Humankind's mental engagement with nature certainly predates civilization and the record of history. Philosophical, and specifically non-religious thought about the natural world, goes back to ancient Greece. These lines of thought began before Socrates, who turned from his philosophical studies from speculations about nature to a consideration of man, viz., political philosophy. The thought of early philosophers such as [Parmenides](#), [Heraclitus](#), and [Democritus](#) centered on the natural world. In addition, three [Presocratic](#) philosophers who lived in the Ionian town of [Miletus](#) (hence the [Milesian School](#) of philosophy), [Thales](#), [Anaximander](#), and [Anaximenes](#), attempted to explain natural phenomena without recourse to creation [myths](#) involving the [Greek gods](#). They were called the *physikoi* ("natural philosophers") or, as Aristotle referred to them, the *physiologoi*. Plato followed Socrates in concentrating on man. It

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brengt het
allemaal leuk,
met
hoogdravende
taal,
maar het blijft
fantaseren en
hallucineren, hoe
mooi je het ook
verpakt in dure
woorden.

Natuurlijke Filosofie Wordt 'Wetenschap'

History of science

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*"New science" redirects here. For the treatise about history, see [The New Science](#).
For the academic discipline, see [History of science and technology](#). For the academic journal, see [History of Science \(journal\)](#).*

The **history of science** covers the development of [science](#) from [ancient times](#) to the [present](#). It encompasses all three major [branches of science](#): [natural](#), [social](#), and [formal](#).^[1]

Science's earliest roots can be traced to [Ancient Egypt](#) and [Mesopotamia](#) around 3000 to 1200 [BCE](#).^{[2][3]} These civilizations' contributions to [mathematics](#), [astronomy](#), and [medicine](#) influenced later Greek [natural philosophy](#) of [classical antiquity](#), wherein formal attempts were made to provide explanations of events in the [physical world](#) based on natural causes.^{[2][3]} After the [fall of the Western Roman Empire](#), knowledge of [Greek conceptions of the world](#) deteriorated in [Latin-speaking Western Europe](#) during the early centuries (400 to 1000 CE) of the [Middle Ages](#),^[4] but continued to thrive in the [Greek-speaking Eastern Roman \(or Byzantine\) Empire](#). Aided by translations of Greek texts, the [Hellenistic](#) worldview was preserved and absorbed into the [Arabic-speaking Muslim world](#) during the [Islamic Golden Age](#).^[5] The recovery and assimilation of [Greek works](#) and [Islamic inquiries](#) into Western Europe from the 10th to 13th century revived the learning of natural philosophy in the West.^{[4][6]}

Natural philosophy was transformed during the [Scientific Revolution](#) in 16th- to 17th-century Europe,^{[7][8][9]} as [new ideas and discoveries](#) departed from [previous Greek conceptions](#) and traditions.^{[10][11][12][13]} The New Science that emerged was more [mechanistic](#) in its worldview, more integrated with mathematics, and more reliable and open as its knowledge was based on a newly defined [scientific method](#).^{[11][14][15]} More "revolutions" in subsequent centuries soon followed. The [chemical revolution](#) of the 18th century, for instance, introduced new quantitative methods and measurements for [chemistry](#).^[16] In the [19th century](#), new perspectives regarding the [conservation of energy](#), [age of Earth](#), and [evolution](#) came into focus.^{[17][18][19][20][21][22]} And in the 20th century, new discoveries in [genetics](#) and [physics](#) laid the foundations for new sub disciplines such as [molecular biology](#) and [particle physics](#).^{[23][24]} Moreover, industrial and military concerns as well as the increasing complexity of new research endeavors ushered in the era of "big science," particularly after the [Second World War](#).^{[23][24][25]}

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V • T • E


De geschiedenis van echte, Germaanse, Wetenschap zul je op wiki(QBL)pedia natuurlijk nooit vinden. Alles is zogenaamd natuurlijke filosofie.

Nee, we deden niet aan filosoferen maar aan observeren vd realiteit.

Deze geschiedenis loopt synchroon met het joodse sprookjesboek, de Torah, de zogenaamde 'geschiedenis' van het joodse volk.

Dit is hun bij elkaar gefantaseerde geschiedenis en 'wetenschap'

The Invisible College



Lodge St. Patrick

NO. 468 IRISH CONSTITUTION

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The 'Invisible College': Father of The Royal Society




The origins of The Royal Society lie in an 'invisible college' of natural philosophers who began meeting in the mid-1640s to discuss the new philosophy of promoting knowledge of the natural world through observation and experiment, which we now call science.

Many of the Society's founders belonged to Freemasons' Lodges and, early in its formation, the terrors of the English Civil War (1642-51) and a veritable 'dictator' in the guise of Oliver Cromwell, caused a fair degree of secrecy to be maintained at its initial meetings. Certainly the discussion of politics was off-the-agenda as several of the founding members came from the dynamically opposed sides of the political divide, and crossing Cromwell was neither a wise career move, nor good proposition for one's long-term health. One throw back from this period is that, 360 years on, the discussion of politics within Lodge Rooms is not allowed.

The official foundation date for the Society is 28 November 1660, this being the day when a group of 12 met at Gresham College on completion of a lecture by **Christopher Wren**, the then Gresham Professor of Astronomy, and the 12 decided to found "a Colledge for the Promoting of Physico- Mathematicall Experimentall Learning" (sic). The group included Christopher Wren himself, Robert Boyle, John Wilkins, **Sir Robert Moray** and William, Viscount Brouncker.





The Society was to meet weekly to witness experiments and discuss what we would now call scientific topics. The first 'Curator of Experiments' was Robert Hooke, but it was Moray who first told the **King, Charles II**, of the venture and secured his approval and encouragement. To begin with apparently nameless, the title The Royal Society first appears in print in 1661, and in the second Royal Charter of 1663, The Society is referred to as "The Royal Society of London for Improving Natural Knowledge".

Accommodation was found at Gresham College and The Society rapidly began to acquire a library (the first book was presented in 1661) and a repository or museum of specimens of scientific interest. Following 'The Great Fire of London' in 1666, it moved for some years to Arundel House, the London home of the Dukes of Norfolk, and it was not until 1710, under the Presidency of **Sir Isaac Newton**, that The Society acquired its own home, two houses in Crane Court, off The Strand.












In 1662, The Society was permitted by Royal Charter to publish and the first two books it produced were John Evelyn's *Sylva* and Robert Hooke's *Micrographia*. In 1665, the first issue of *Philosophical Transactions* was edited by Henry Oldenburg, the Society's Secretary. Some years later, The Society took over publication and *Philosophical Transactions* is now the oldest scientific journal in continuous publication.

From the beginning, Fellows of The Society had to be elected, although the criteria for election were vague, and the vast majority of the Fellowship were not professional

Who are the Rosicrucians?

Ancient Mystical Order Rose Croix

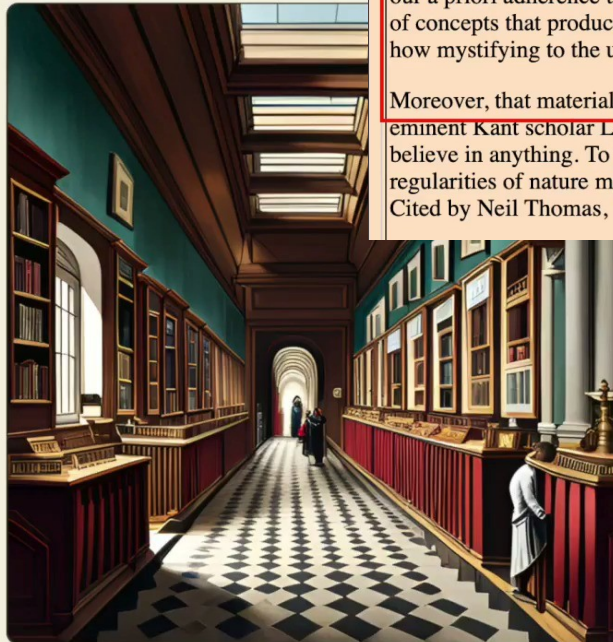
 LEONARDO DA VINCI [1452-1519]	 ISAAC NEWTON [1642-1727]	 RENE DESCARTES [1596-1650]
 MICHAEL FARADAY [1791-1867]	 FRANCIS BACON [1561-1626]	 THOMAS JEFFERSON [1743-1826]
 PARACELUS [1493-1541]	 CLAUDE DEBUSSY [1862-1918]	 BENJAMIN FRANKLIN [1706-1790]

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The Invisible College

The meetings of the Invisible College played a crucial role in laying the foundation for the scientific revolution of the 17th century also called the 'Age of Enlightenment'.

- In 1660, the Invisible College sought formal recognition and obtained a Royal Charter from Charles II. This officially established it as the "Royal Society of London for Improving Natural Knowledge."
- So the Royal Society emerged directly from the Invisible College in 1660, though it had existed previously for over 15 years without formal status.
- The Royal Charter granted in 1663 marked the official incorporation of The Royal Society with a set of statutes and rights as an institution recognized by the Crown.



"Our willingness to accept scientific claims that are against common sense is the key to an understanding of the real struggle between science and the supernatural. We take the side of science in spite of the patent absurdity of some of its constructs, in spite of its failure to fulfill many of its extravagant promises of health and life, in spite of the tolerance of the scientific community for unsubstantiated just-so stories, because we have a prior commitment, a commitment to materialism.

It is not that the methods and institutions of science somehow compel us to accept a material explanation of the phenomenal world, but, on the contrary, that we are forced by our a priori adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated.

Moreover, that materialism is absolute, for we cannot allow a Divine Foot in the door. The eminent Kant scholar Lewis Beck used to say that anyone who could believe in God could believe in anything. To appeal to an omnipotent deity is to allow that at any moment the regularities of nature may be ruptured, that miracles may happen. "
Cited by Neil Thomas, "[Taking Leave of Darwin](#)", p97.

"Virtually all the Royal Society's founding members were Freemasons. One could reasonably argue that the Royal Society itself, at least in its inception, was a Masonic institution."

(BAIGENT, ET AL, 144)

ModWet Bewijst Niets

thelogicofscience.com/2016/04/19/science-doesnt-prove-anything-and-thats-a-good-thing/

The Logic of Science



-- Dying the way that nature intended: Appeal to nature fallacies

Vaccines and autism: A thorough review of the

Science doesn't prove anything, and that's a good thing

Posted on April 19, 2016 by Fallacy Man

It is often the case that the most fundamental concepts in science are the ones that are the most misunderstood, and that is certainly true with the concept of "proof." Many people accept the misconception that science is capable of providing proof, and I often hear people make claims like, "science has proved X" or "a fact is something that science has proved." In reality, however, science is inherently incapable of proving anything. Upon hearing that, many people then jump to the opposite extreme and claim that since science can't prove anything, it is unreliable and should not be trusted. That position is also incorrect.

The reality is that science deals in probabilities, not proofs. The reasons for that range from the philosophical to the practical, but if you really want to understand the nature of science, then it is very important that you understand the concept of proof. Therefore, I

The reality is that science deals in probabilities, not proofs. The reasons for that range from the philosophical to the practical, but if you really want to understand the nature of science, then it is very important that you understand the concept of proof. Therefore, I am going to go over some of the reasons why science doesn't prove anything, then I am going to explain why that is actually a good thing and should not make you question the reliability of science. As I will elaborate on, the best way to think about science is that it tells us what is most likely true given the current evidence. As such, it is an extremely useful tool, and it is far better than the alternatives, but it's certainly not perfect.

Definition of "proof"

I think that it is important to define "proof" at the outset. When we say that science can't prove anything, what we mean is that it cannot show anything to be absolutely, certainly, and unequivocally true. For example, we are very, very certain that the earth is orbiting the sun (heliocentrism) but we can never actually be 100% sure that it is. In contrast, mathematics can provide proofs. Mathematics consists of laws, rules, and theorems which are absolutely true. The uncertainty only enters when you apply the laws of math to observations in the physical universe, which in many ways, is all that science is.

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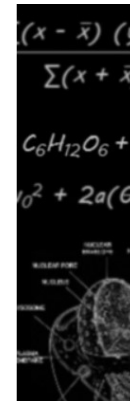


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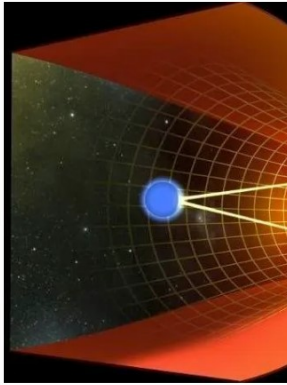
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ModWet Bewijst Niets



This image illustrates a gravitational lensing. This... [+] NASA, ESA, AND JOHAN RICHARD (CAL JAMES LONG (ESA/HUBBLE)

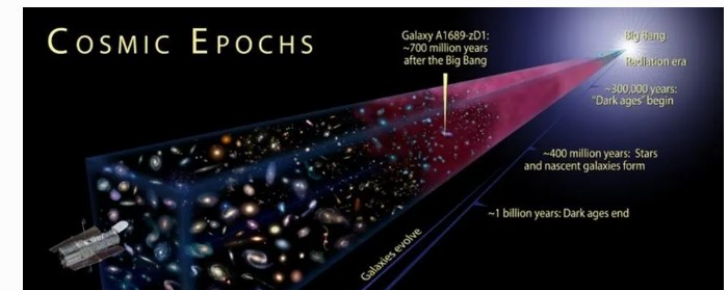
You've heard of our greatest scientific theories: the theory of evolution, the Big Bang theory, the theory of gravity. You've also heard of the concept of a proof, and the claims that certain pieces of evidence prove the validities of these theories. Fossils, genetic inheritance, and DNA prove the theory of evolution. The Hubble expansion of the Universe, the evolution of stars, galaxies, and heavy elements, and the existence of the cosmic microwave background prove the Big Bang theory. And falling objects, GPS clocks, planetary motion, and the deflection of starlight prove the theory of gravity.

Except that's a complete lie. While they provide very strong evidence for those theories, they aren't proof. In fact, when it comes to science, proving anything is an impossibility.

In order to come up with a model capable of predicting what will happen under a variety of conditions, we need to understand a few things.

1. What we're capable of measuring, and to what precision.
2. What's been measured thus far, under specific initial conditions.
3. What laws hold for these phenomena, i.e., what observed relationships exist between specific quantities.
4. And what the limits are for the things we presently know.

If you understand these things, you have the right ingredients to formulate a scientific theory: a framework for explaining what we already know happens as well as predicting what will happen under new, untested circumstances.



ModWet Bewijst Niets

Our best theories, like the aforementioned theory of evolution, the Big Bang theory, and Einstein's General Relativity, cover all of these bases. They have an underlying quantitative framework, enabling us to predict what will happen under a variety of situations, and to then go out and test those predictions empirically. So far, these theories have demonstrated themselves to be eminently valid. Where their predictions can be described by mathematical expressions, we can tell not only what should happen, but by how much. For these theories in particular, among many others, measurements and observations that have been performed to test these theories have been supremely successful.

But as validating as that is — and as powerful as it is to falsify alternatives — it's completely impossible to prove anything in science.

Maw je kunt een computerprogramma schrijven obv de hallucinaties maar het is volstrekt onmogelijk om de psychose te bewijzen in de realiteit.

Wat een verrassing, die had ik niet aan zien komen...

“Dat wat algemeen bekend is, hoeft niet bewezen te worden.”

So don't try to prove things; try to convince yourself. And be your own harshest critic and your own greatest skeptic. Every scientific theory will someday fail, and when it does, that will herald a new era of scientific inquiry and discovery. And of all the scientific theories we've ever come up with, the best ones succeed for the longest amounts of time and over the greatest ranges possible. In some sense, it's better than a proof: it's the most correct description of the physical world humanity has ever imagined.

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Ethan Siegel

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I am a Ph.D. astrophysicist, author, and science communicator, who professes physics and astronomy at various colleges. I have won numerous... [Read More](#)

ModWet Bewijst Niets

sg.uu.nl/artikelen/2015/02/wetenschappelijk-bewijs-bestaat-niet

Wetenschappelijk bewijs bestaat niet

Bewijs verbannen naar het kerkhof van de wetenschap

Leestijd 3 minuten — Vr 6 februari 2015

Bewijs het maar!

Richelle Boone

Gastblogger

Wetenschap: de zuivere weg naar onbetwistbare kennis, de mysterieuze zoektocht naar de ultieme waarheid, hét instrument dat uiteindelijk alle geheimen van het universum ontrafelt en met onomstootbaar bewijs de hele structuur van de werkelijkheid zal blootleggen. Toch?

Nee. Want een wetenschappelijk bewijs, dat bestaat helemaal niet.

Sociaal wetenschapper prof. dr. Robert Maier schetst in de eerste lezing in de reeks Bewijs het maar! via wetenschapshistorische en wetenschapsfilosofische inzichten een realistischer beeld van de wetenschap, een beeld waarin er geen ruimte is voor de illusie van sluitend wetenschappelijk bewijs. Maar waarom bestaat sluitend wetenschappelijk bewijs niet? In de wiskunde of de rechtspraak kunnen we toch ook 'gewoon' bewijzen? En wat blijft er eigenlijk over van de wetenschap als bewijzen daarin niet bestaan? Is wetenschappelijke vooruitgang dan nog wel mogelijk?

De redding nabij?

Wetenschappelijk bewijs mag dan omstreden zijn, wiskundige, juridische en praktische bewijzen zijn algemeen aanvaard. Waarom gebruiken we hun succesfactoren niet ook in een wetenschappelijk bewijs? Volgens Maier kan dat niet: Neem bijvoorbeeld het praktisch bewijs, het alledaagse bewijs door gewoon een voorbeeld te laten zien. Je broer gelooft niet dat je een driedubbele flikflak kunt maken? Even drie keer achterover springen en hij twijfelt niet meer aan je. Maar hoe simpel dit type bewijs ook is, de waarheid van een theorie kun je er niet mee aantonen. Met een theorie kun je namelijk een oneindig aantal voorspellingen doen en die kun je nooit allemaal testen. De theorie bewijzen dat zwanen altijd wit zijn? Je zult iedere zwaan moeten controleren en zelfs bij de bevinding dat ze allemaal wit zijn kun je niet uitsluiten dat er ooit een zwart zwaantje geboren wordt.

Nog een poging

Volledige verificatie is dus niet mogelijk. Volledige falsificatie daarentegen heeft maar één tegensprekende waarneming nodig: de basis van de visie van wetenschapsfilosoof Karl Popper. Hij probeerde de betrouwbaarheid van het wetenschappelijk bewijs te garanderen door de rationaliteit van de gebruikte wetenschappelijke methode. Popper stelt voor dat hypothesen toetsbaar moeten zijn en dat ze bij falsificatie verbannen moeten worden naar het kerkhof van de wetenschap, zoals Maier dit beeldend vertelt. Jammer genoeg is ook deze reddingspoging van het wetenschappelijk bewijs niet succesvol. Want de

ModWet Bewijst Niets

wetenschapper is eigenwijs. En in plaats van een directe dood op het kerkhof van de wetenschap van een geliefde, maar gefalsifieerde, theorie probeert men eerst met man en macht de theorie te redden, waarvoor zelfs de introductie van een volledig nieuwe planeet niet te ver gaat. Iets wat succesvol uitpakte toen Neptunus werd voorspeld om de Newtoniaanse mechanica veilig te stellen. Maar mislukte toen de planeet Vulcanus werd voorgesteld voor het redden van dezelfde theorie. Die planeet is tot op heden namelijk nog niet gevonden en zal misschien nooit gevonden worden.

Als wetenschap niet de absolute waarheid van theorieën kan aantonen, kan er dan nog wel sprake zijn van vooruitgang in de wetenschap? Dit is de vraag waar Maier mee afsluit en waarop hij antwoordt dat er weldegelijk een zekere vooruitgang is, maar dat je deze alleen ziet door terug te kijken naar het verleden en te merken welke dingen er allemaal zijn veranderd. Het positivistische beeld van wetenschap, met het geloof in wetenschap als de weg die uiteindelijk leidt naar ultieme waarheid is in ieder geval deel van het verleden. Maier: 'De illusie van de waarheid van theorieën is opgegeven! Hoera!'

Kijk hier de lezing Broos bewijs van sociaal wetenschapper Robert Maier terug. Volgende week is het woord aan wiskundige Rosalie Iemhoff die zal spreken over wiskundig bewijs.

Er staat in de definitie van wetenschap ook nergens dat het om waarheid of realiteit gaat.

Dat komt omdat de hele Moderne 'Wetenschap' een Joodse Psychose is van

Kabbalistische Hallucinaties

Wetenschap

Wetenschap omvat zowel de menselijke kennis op bepaalde gebieden, de manier waarop mensen deze kennis ontvangen als het geheel (de organisatie) waarbinnen de informatie wordt vergaard. Wetenschap is dus een erg breed begrip. Het belangrijkste onderdeel van de wetenschap is het systematisch (op een bepaalde manier) verwerven van kennis. Door middel ...
Gevonden op <http://www.ensie.nl/definitie/Wetenschap>



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Geloven in de 'Wetenschap'

Alle zogenaamd 'intelligente' mensen geloven in de 'wetenschap'. Mmm.

Geloven is iets aannemen zonder bewijs. Wetenschap is de (bewijsbare) realiteit

Als je moet geloven in 'wetenschap', heeft die 'wetenschap' niets met de realiteit te maken.

Daarmee zou voor iedereen duidelijk moeten zijn dat deze mensen wellicht heel intelligent zijn, wat gewoon betekent een grote capaciteit om dingen te onthouden, ze een volslagen gebrek hebben aan gezond verstand en daarmee wijsheid.

"Ja maar, als je iets gelooft, kan het best waar zijn." Ja dat kan, maar dat zul je dan toch echt even moeten bewijzen. Tot die tijd is een geloof een fantasie. Zodra je iets bewezen hebt is het geen geloof meer maar weten, dan heb je weten-schap. Er is geen probleem met iets niet zeker weten en het te geloven, beter gezegd overwegen, tot die tijd dat je bewijs voor of tegen hebt gezien. Zolang je maar niet denkt dat wat jij gelooft de realiteit is. Want dan kom je op het hellingsvlak van schizofrenie uit.

De Moderne 'wetenschap' komt van Kabbalistische fantasieën, hallucinaties en psychosis, ook wel natuurlijke filosofie genoemd. Er is geen weten, er is alleen filosofisch geleuter. Het is Kooshere Kletsboek. Als je weigert de onzin te geloven word je uitgescholden voor anti-semiet. Dat zegt voldoende. Het enige doel van ModWet is om te bewijzen dat de Kabbalistische Psychose de realiteit is.

Vandaar dat de 'wetenschap' met steeds meer gestoordere 'wetenschap' komt die moet dienen als 'bewijs' dat de Kabbalah YaH's woord is. Want als de Torah niet het woord van YaH is, dan is de aarde niet van de joden en is er ook geen recht op wereldheerschappij door de joden. We zullen nog zien dat dat ook de reden is waarom je verplicht wordt, op straffe van gevangenschap, in de 'holocaust' te **GELOVEN**.

Geloven in de 'Wetenschap'

An unfortunate amount of modern science isn't about the science or data at all, but about whatever the scientist is paid to present or suppress.

Spreuken 3:

4 En vind gunst en goed verstand, in de ogen Gods en der menschen.
5 **Vertrouw** op den HEERE met uw ganse hart, en steun op uw verstand **niet**.
6 Ken Hem in al uw wegen, en Hij zal uw paden recht maken.

Megillah 6b
The William Davidson Talmud (Koren - Steinsaltz)

remove the muzzle [*zamam*] that constrains him and prevents him from breaking out and gathering further strength. **This is** a reference to

6b

* גֵּרְמָמְיָא שֶׁל אֲדוֹם, שְׂאֵלְמִי הוּא יוֹצֵאִין, מִחֲרִיבֵין כָּל הָעוֹלָם כּוּלּוֹ. 1

Germany of Edom, i.e., Germany, which is near the land of Edom, i.e., Rome. As, if the Germans would go forth, they would destroy the entire world.

* וְאָמַר רַבִּי חֲמָא בְּרַחֲמֵינָא: תֵּלֶת מָאָה קְטִירֵי תָנָא אִיפָא בְּגֵרְמָמְיָא שֶׁל אֲדוֹם. וְתֵלֶת מָאָה וּשְׁמִיתוֹ וְחֲמִשָּׁה מְרֻבְּנֵי אִיפָא בְּרוּמִי. וּבְכָל 2

Maw als je de Germanen hun gang laat gaan zal de hele Joodse Psychose uit elkaar spatten. Ik doe mijn best dat na te leven.....

Humanism entered Europe from the doctrine of the Kabbalah. With the spread of the Templar tradition throughout Europe, the Kabbalah began to attract a number of philosophers. So, in the fifteenth century, a current of humanism began that left an indelible mark on the European world of ideas.

israel today Faith

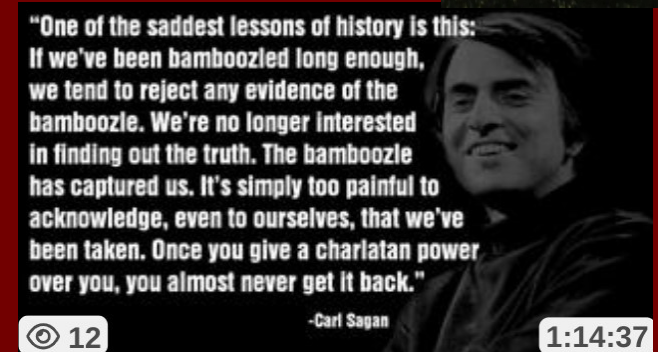
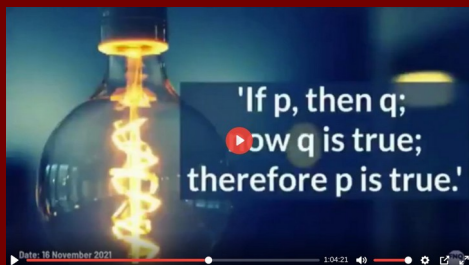
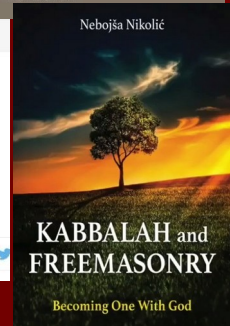
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Impending Apocalypse: Where Religion and Science Meet

Secular scientists are now predicting an "end times" that resembles that of the Bible. The only problem is they aren't offering any hope.

By Tavi Sadan | December 20, 2022 | Topics: Prophecy, End Times

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Samenvatting

- Moderne (Kooshere) 'wetenschap' is de gemeenschap van kennisvergaring = Vrijmetselaars, die hun ideologie = Kabbalah, met behulp van theorieën = denkbeelden die geen rekening houden met de werkelijkheid, niet kunnen toetsen aan de realiteit = schizofrenie;
- "Volg de 'wetenschap'" betekent: volg de schizofrene Kabbalistische vrijmetselaars;
- Daar ons hele onderwijs curriculum gebaseerd is op moderne 'wetenschap' kunnen we ervan uitgaan dat je op school niets leert dat ook maar iets met de realiteit van doen heeft, maar alles met het tot in detail weten van de hallucinaties en fantasieën van Kabbalistische joden en hun schoothondjes, de vrijmetselaars;
- "Dat wat algemeen bekend is, behoeft geen bewijs." Bekend: KENNEN, het gaat niet over WETEN, waarheid/realiteit;
- Ontkennen = het weigeren een leugen te geloven;
- Tegenwoordig is een - ontkenner een scheldwoord, dat is een crimineel, een terrorist, enz. maar betekent eigenlijk dat de persoon in de realiteit leeft en weigert mee te gaan in de Kabbalistische Psychose;
- Het ontkennen van onderdelen van de Psychose wordt meer en meer strafbaar gemaakt.

Einde

- Dit is het einde van deze presentatie.
- In de volgende delen zul je zien dat het doel van het onderwijssysteem is om je weg te krijgen van de realiteit en te indoctrineren in de Kabbalistische psychose. Hoe langer je in het schoolsysteem rondwaart hoe verder je de psychose in gezogen wordt.
- In deel 1.1 gaat het over de Orb van YaH en alles wat daar mee samenhangt.
- Bedankt voor het lezen van Deel 1.
- Ik wens je een Seelege dag met veel Diets, Alex Fryas Bern 😊 **Held. Fryas Wák**

Informatie

- De Torah, eerste 5 boeken van het oude testament, het script van de Hollywood B-Movie waar we in zitten
- De Bijbel
- De Zohar
- De Talmoed
- Het stappenplan voor de Kabbalistische Messiaanse Psychose staat in: The Protocols of the Learned Elders of Zion en de Toronto Protocols
- Om uit de Psychose te komen en terug in de Realiteit: Germaanse SeeleWysheit voor Lijf op Erde in Paix & Liberteit, Anima Diets©, 2020
- Waarom je ziek wordt: (Kinder-)boek De Germaanse wereld van Bas & Emily, van Alex Fryas Bern©, 2023
- 1e en 2e Wereldoorlog: De Holocaust Herzien van Jurgen Bredeveld (pseudoniem)©, 2011

Al deze boeken zijn gratis op internet te vinden: [Archive.org](https://archive.org)

Videos over de religieuze kant van Kabbalah op odysee.com:

- Engels: Adam Green, know more news
- Duits: Tilman Knechtel, Traukeinempromi

Ontmanteling van de Kabbalistische 'wetenschap':

- Peter & Pete op YouTube
- Eric Dubay op odysee.com

